

A BRIEF DISCOURSE

OF
MANS ESTATE IN THE

First and Second

A D A M,

- I *Man had a glorious beginning.*
II *Man is much varied from himself.*
III *Mans sin was caused by himself.*
IV *Mans misery followes his non-dependence
on God.*
V *Man once off from God, and left to him-
self wanders irrecoverably.*
VI *Saints by Christ are in a very happy estate.*

*Shewing these
Six Points.*

- PSAL. 8. 5. *What is man that thou art mindfull of him, or the son of man that
thou so vifitest him?*
PSAL. 49. 12. *Man being in honour abideth not; but is like the beasts that perish.*
PSAL. 31. 19. *Oh how great is thy goodnesse which thou hast laid up for them that
fear thee; which thou hast wrought for them that trust in thee,
before the sons of men!*

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SECTION I.

Excellency of mans estate, as created.

ECCLES. 7. 29.

Loe this onely have I found, that God hath made man upright : but they have sought out many inventions.

[God hath made man UPRIGHT]



WE are now come (according to our Method) to the Three-fold estate of Man. I am not ignorant of those difficulties and disputes which occur in this Subject: Expect not from me in this place, an answer to all Objections, nor from any man satisfaction to each mans curiosity. *Salomon* himself could not satisfie himself in all particulars: Onely in the main of man he is very positive, and leaves us here two main Principles, whereof the first respects mans innocent and primitive estate; The second, his lapsed and forlorn condition, together with the cause of both. His order is open and obvious; he had said before, That man is wholly corrupt; and now he delivers the originall hereof; negatively, it is not God; Positively, it is man. We go on in our intended way of delivering Principles. And first, survey we mans first estate, and there look upon him as he stands in Gods hand, and is of his making til he mar'd himself. Here we find his beginning very good by creation. An excellent, a lovely, plain, even, uniforme piece, smooth without knots and flaws, straight without hook or crook; So much *Salomons* comprehensive word imports; The result of all is this:

Man at first was a very excellent and desirable Creature. This the Point; and this is no more then Scripture reports of him. Where mention is made of his first estate, *David* brings him in with a crown upon his head, and that crown is a crown of glory and honour. *Thou hast crowned him with glory and honour, Psal. 8. 5.* His place was little lower then Angells, but far above all other Creatures: As *Job* affirms, *Job. 35. v. 11.* God made him wiser then the beasts of the earth, then the fowles of heaven. Yea, the Prophet assures us that the worst piece of him, the very case and outside, was most curiously wrought and richly embroydered, *Psal. 139. 15.* *Moses* goes yet higher, and carries us above creatures to Gods blessed self, *Let us make man,* saith God, This Creature, *in our image* and after our likenesse, *Gen. 1. 26.* Thus in Generalls we have him set forth to us. For Particulars, I shall not trouble you with any large discourse touching his excellencies, either of soul. or body, or estate: Neither can we in this our decayed condition reach them. We see, we

ישר

Doctr.

Man at first
avery excel-
lent and desi-
rable creature.

Greg.

feel what he is ; but what he either was or shall be we can rather guess then judge, as blind men do of colours ; onely this we are sure of, within there was nothing but what was desirable ; without, nothing but what was amiable ; about him, nothing but what was serviceable and comfortable : his understanding was as full of light as it was free from darknesse ; his judgement, sound ; his conscience, clear ; his will, conformable to Gods will ; his affections, regular ; nothing on that side wanting to his present happinesse. Or if we look without him, 1. His body had nothing of blemish or blushing, or distemper ; but rather cloathed with all requisite beauties and abilities, which might render him lovely, and commend him to every eye. 2. For his estate, what it was before his fall we may gesse by that which is since restored by Christ, whereof we have a touch in that 8th Psalme : to wit ; God gave him a Sovereignty over all the creatures, and stampt such a majesty upon him, that they did all acknowledge him, and received their severall names, as so many acknowledgements from him. As for his possessions, we need not stand to enlarge upon one Parcell of his Desmeans, which they call Paradise, sith the whole, both of sea and land, and all the creatures in both, were then his possession, his Paradise. Thus the case stood with man at first, the creatures were as observant of him as he of his Creator. More then this I shall not speak in these particulars. This being a Theam so much treated of by Schoolmen and others, who write of this first estate. The whole matter will be further cleared if we look upon man in his causes.

Cleared in his
severall causes.

1.

If we consider the *Efficient cause*, or the Author of man, it's God himself: Adam, saith Luke, was the son of God, thence he derives his Pedegree. Now from the excellency of the *cause*, it is not hard to infer the excellency of the *effect*, especially since *efficient*s work by way of *assimilation* ; Naturall *efficient*s necessarily ; voluntary causes, freely : both strive to accomplish their own works to their own ends and inclinations ; now God (a voluntary agent) is all light and worklike himself, so that from him can come no darknesse ; he is all goodnesse, all perfection, and can do nothing but what is in its kind good and perfect : nay further, God is not simply to be considered in this work, but with relation to personality. The three glorious Persons concur in this externall work : whence that expression, Job 35. 10. *God my makers*. This is the joynt work of Father, Son and Holy Ghost, the issue of that power, wisdom, goodnesse which is common to them all, so that the glory of Father, Son, and Holy Ghost is in its measure put upon this noble creature.

Ec. 54. 5.
Pl. 149. 2.

2.

Consider the *Formall cause* of man created. I mean, the *manner* in which God made him ; and that is, 1. In the *perfection* of wisdom and deepest counsell, as being the Master-piece of his visible works : hence for our better understanding Moses brings in God consulting with himself, *Let us*, saith he, make Man. 2. In *perfection* of skill and workmanship, as in that 139th Psalm, who hath made him a curious piece, and bestowed so much art and cost upon him, as that the Master of Physick, Galen, was enforced to frame a song of praise to that Deity that framed mans body. 3. In *perfection* of power : he created him, without the contribution of either matter or instrument, and so became the *sole* and *whole* cause of man.

3.

The *exemplary cause*. And here we passe by that private opinion of Zanchy's and others, who conceive that Christ assumed mans nature for a pattern whereby Adam should be made. The text sufficeth us : *God made man in his own image according to his own likenesse* : which passage, having an influence into much which shall be hereafter said, must a little be opened. See then what is meant by those words ; And the answer is, that *image* and *likenesse* in this case, * speak one and the same thing ; but in an high and strong way : Not as Bellarmine and others ; who, for ends, make the one substantiall, the other, not. *In our Image, most like our selves*, that is, *As near as the matter will suffer* ; There can be no proportion between the infinite God, and a finite man ; some kind of resemblance in some degree there may be : In every Beast there are some footsteps,

* Confer. Pl.
58. 4. cum
Gen. 1. 26.

(as they are tearmed) of a deity, but more in man: some in every man, but more in some now. At first, of all visible creatures *man* came nearest to God. But wherein? not onely in regard of his *nature*; because he had an understanding, a reasonable will, a working immortall spirit in him, as Papists, and others speak; nor yet onely in order to his *estate*, because he was made Lord over all creatures, as *Socinians* would have it; But also and specially in regard of his *Graces and endowments* seated in his soul: God made him wise, holy, just, upright, wherein the Apostle chiefly placeth Gods Image; and that most justly, *Eph. 4. 24.* That being the chiefe of Gods Image in the first *Adam*, which Christ, the second *Adam*, doth mostly repair and restore. When then it is said, that *God made man like himself*, the meaning is, *he made him holy, righteous, spirituall*, according to the sampler, Gods blessed self.

Consider the *Finall cause*; God made man for *most excellent ends* and uses; he made him to be a *King* of creatures, to be *near* to his most glorious Majesty, to be that *great piece* which should crown the rest of his works, and speak out all his perfections: he made him capable of an *immortall estate*, of true holiness, and happiness; and designed him for a *marriage* with the heir, Christ, and for *nearest alliance* with himself: and in order to these ends, he put so much honour upon him at the first. Nor can any man strange at this, sith it is the practise of all wise agents: Every skilfull workman (you know) layes out most of his skill and cost upon that piece which he intends for highest use and credit, as every builder is more exact in setting out a *chimney-piece*, then in making a *gutter*.

Now if it be objected, that mans make is but of *base materials*, as dust, &c.

It's answered, that the *matter* contributes least of all causes unto the excellency of the *work*. And as much might be said touching the *meanness* of it; The truth is: The poorness & meanness of the *matter*, doth oftentimes most advance & commend the skill of the *workman*. That God out of *nothing* should draw *something*, out of dead, blinde, dumb Clay should draw light, life, and speech, and out of such *deformity* should extract such *beauty*, strength, and excellency: this commends the *workman*, but doth not at all disparage the *work*. Be the stuffe what it will, God hath made a rich Arras of it; and the work is now honourable, through Gods power, though the materials seem contemptible. So much for that objection. Other questions of like nature, we willingly passe over, and come to apply this.

Let me call upon you all to be well grounded and Grammar'd in this truth, touching mans *primitive estate*. The not heeding hereof hath let in those inundations of errors, which now over-spread the Christian World. You are not to look upon man as now he is, but as first he was, existing out of his causes. And here I shall commend unto you these principles.

Man had a *beginning*. Though now he be *Immortall a parte post*, yet once he was not; This is clear by the word, and by his continued dependence.

His *founder* and maker was one; and that was God. It was a wilde and mad blasphemy to dream of *Two beginners* of the whole, as some did; or at least of Man, as did others.

This God made him in his *own likeness*, stamping upon him an Impression of Holiness, and as *Peter* calls it, *the divine nature*. These Principles, (as others in other cases, have done) commend I unto you, nor would I have you once troubled with *Socinus* his cavils against the same; being such which scarce deserve an answer. First, saith he, *If man had born upon him Gods Image, intrinsically, then man had been Immortall.*

Sol. So he had, if he had not killed himself, and cast away his life. And though for the present he had nothing of death in him, yet was he mutable, and so might contract death.

2^d. again he objects, *If man were like God in holiness, then was he free from sin.*

Sol. 1. From the Act of sin he was free in his first constitution, though not from the power of sinning being a voluntary agent.

4.

Object.
Sol.

Use 1.
Information concerning mans primitive estate.

1.

2.

3.
Against Socinus.

Object.

1.

Sol.

Object.

2.

Sol.

1.

2. Secondly, he was *like God*, but not a *God*, that is, *equal* to God, and equally incapable of sin.

Object. Thirdly, again, he objects, *If mans Image had consisted in holinesse, then upon his fall, the whole Image of God had been lost.*

3. Sol. 1. So it was *de jure*, if God would have taken the forfeiture.

1. Yet, secondly, the argument holds not, unless we did place the whole of Gods Image *onely* in holinesse. There indeed we lay it *chiefly*, but not *onely*. We say that Gods Image is communicated to the whole *compositum* or Man. We put a difference between the body of a *man*, and the body of a *beast*, whether *living* or *dying*: we yeeld that a dead man hath more of God in his body; then a dead beast.

3. Thirdly, and in short, to cut off these disputes, we say two things; first that there be *degrees* of holinesse in this Image of God; and next, that it is not *necessary* that man should partake with God in *all* his attributes, whereof some are incommunicable; much lesse that he should *equalize* God, though in some measure he be a *representative* of God.

4. To the former, I adde this fourth principle. The distance is very great between man *now*, and man at the *first*, as *Salomon* here puts it: as man was changeable then, so now he is changed very much; though some ruines and remnants of that which they call the *substantiall Image* abide upon him. This you must the rather be settled in, because Hereticks labour tooth and nayle, to confound these different states. Thus Papists sweat to prove that man in his pure naturals is as good *now* as *then*: and the *same* then that he is *now*, differing no more, at least for *intrinsecals*, then a man *cloathed*, and *uncloathed* differs from himself; or, then a horse bridled and unbridled; The case was this, God put a bridle of *supervenient righteousness* upon him to rein him in; otherwise he had the *same seeds* and principles of corruption, conflict, concupiscence *then*, that he hath *now*.

Against Papists.

Object. This they tell you, and *Socinus* brings his prop to uphold their rotten building; *If, saith he, there had not been a conflict betwixt reason and affection, how could man have sinned?*

Sol. He should have said, If man could not have wrong'd himself, silenced reason, yeelded to appetite, how should he sin? But the matter is, man had *power* to be naught, (if we may call that power) though for the present he was *actually* good.

But what strange men are these, who will fetch in God as an *accessary* to mans sin at least; in truth, as a *principall*? For if God, who solely and wholly made man, so made him, as that he needed a *patch*, and an *adventitious* plaister so soon as ever he was made, doth it not reflect upon Gods perfection? but if he were so made as that there was a *propension* against reason, and a *rebellion* in his members from the first; and if that Rebellion be bad, at least not good; is not God the author of it?

Object. Call they this Gods Image? Or could God then see all that he made to be good?

Bellar. *Bellarmines* answer in this case gives me no satisfaction at all, *God, saith he, intended the man: The corruption is but accidentall, as when the Cutler makes a sword, he mindes the sword, not the rust of it.*

Sol. For (to omit other differences) the Cutler undertakes not to *make* the matter, to wit, the Iron or Steel, but *onely* to *give* that matter a *form*. And the rust doth follow the matter, not the form. The sword rusts not because a sword, but because Iron. But now God gives man both; indeed all; nothing else contributes; and the saying is true, that *who gives matter and form gives the necessary consequents of both*. But wretched men care not how much they *depreesse* God, so they may *exalt* flesh.

Let them go. And hold we this *distance* still: man is not so bad now, but once he was as good. Originall righteousness was once as naturall as sin is now, if not more. And this truth carries more in it, then as yet happily you are aware of.

Learn

Learn hence that which *Salomon* here presseth, namely, to *justifie God* in all his wayes as holy in all his works. It is a fearfull thing to see what proud man renders to God for all his kindnesse. God made him a most glorious, happy, sufficient creature: his own folly hath perverted his wayes, and now his heart frets, and his mouth chats against the Lord: I beseech you, understand your *Originall*, and preserve your selves from the *Pestilent errors* of this age, and know how to plead for God, and to emplead sin. For example.

You shall hear men cry out of *Bloudy doctrine* touching Gods Decreeing men to fall; nay, necessitating them to damnation, &c.

Now here learn an answer of *Salomon*, *God made man good*, made him for happinesse, put him into possession of it, gave him power to hold it, but he sought out many inventions, he sought out &c. it was an act of mans counsell and choice; hold we to this, though we cannot so well conceive the concurrence of causes now, as *Adam* did then, or as we shall hereafter at the day of the revelation of the righteous Judgement of God.

Again, you hear men say, that we make God the greatest tyrant living, one who gives impossible lawes, requiring impossibilities under the penalty of damnation, unless we will yeeld that man can fulfill the law.

Now to this Answer. Then was then: Now is now. When God transacted with man he required no more then man could do, now why must the rule be bended to man? or the debt drawn to his ability, especially sith the bond stands but for evidence and mans good? God commits him, shuts him up onely to humble him, and to drive him to seek a surety of his own providing.

It's replied, that this saves not the businesse, since, in our doctrine, more is required of man lapsed, then of man in Innocency; for God requires that faith now, which he did not then, and exacts what he never gave, gathering where he never sowed. Thus they.

Wretched men! Doth God require any thing in the Gospel but upon Gospel terms? that is, that he will work the thing required when sought unto.

Again, what though *Adam* had not the exercise of faith in Christ, as neither of patience or some other graces, yet he had all in the roote, seed, and power? The want was not in *Adam*, the subject: but the stay was the absence of occasion, and an object. He had power to do, and to beleieve any thing that then did or after should concern him, and his place, and condition; and no more is required of us now. I never saw an Elephant in my life, why? not for want of a principle in the subject; the same eye that can see an Horse, could an Elephant too, were it presented to my sight. I cannot be said not to see it, but it is not to be seen.

Lastly, you heare men thus reasoning. Why! I am as God made me, I am cho-lerick, I confesse it, but 'tis my nature: I am sleepy; Can I help it? &c.

Answer. There are Defects which follow particular tempers, and natures, Purely naturall; others which are sinfull flowing from the principles of Poisoned nature: sinfull distempers, are yours, not Gods; you might once have prevented them, you must now have them healed. It is an aggravation to lay our faults upon our natures, yea hereby we accuse the Creator. Therefore in stead of excusing our selves or accusing our maker (as *Adam* and *Eve* did) let us lay load on our selves; and that's the next use.

Where see for humbling, whence we are fallen, what we were, what we are. Men love to talke of their Ancestours, thereby to pride themselves, and can hardly descend in themselves, though tumbled down by Gods hand. Let us, on the contrary, abase our selves to our estate and befool our selves, as we see the Bankrupt doth, Once, quoth he, was I well, could I have kept me well; I had monny, land, stock, friends and what not? but now I lye under poverty, scorn, and contempt. Ah unwise man I! In like manner let each of us say, Once I was light, now darknesse; Once rich in grace, now empty; Once Gods favorite, now an enemy; Once beautifull, now ugly, a very *Ichabod*, my glory is departed,

Use 3.
Justifie God
in all his ways:
against cavils
of flesh and
blood.

Object.

Sol.

Rom. 2. 1.
Object.

Sol.

Gal. 3. 23. 24.
Object.

Sol.

1.
2.

Object.

Sol.

Use 3.
Be humbled,
that thou art
fallen as thou
art.

Ah foolish man, how was I bewitched! Thus let us rate and chide our selves into a low conceit of our selves. Howbeit, all this signifies nothing, unlesse we see this our misery in the cause thereof. Therefore look upon sin as a thing most pernicious and destructive. It is sin, (say) that hath undone me, that hath ruined mine estate; cast me into debt; 'tis sin that hath slain my Cattell, deprived me of my Crop; 'tis sin, my sin in *Adam* that hath forfeited mine honour, undermined my Authority over creatures. Time was when every beast, every bird, every fish, would have owned me, would have done me homage: Now my very servants trample upon me, my once subjects rise against me, as I have against God. Lyons are ready to devoure me, Bears to worry me, horses to brain me, yea, every Caterpillar, worme, flea, makes a prey of me. 'Tis sin, that hath marr'd my body. Once I had a body perfect, active, sound, glorious, the more naked the more shining: now in stead of those beauties behold a stench, sicknesse, shame and whatsoever else is blusfull. It is sin that hath spoiled my soul: at first I had near Communion with God, close correspondency with his will and Image. The peace of God, the joyes of God, the strength and life of God were upon me. Now hell is in my soul, darknesse and confusion fills every room; I bear in stead of Gods glorious Image, the ugly Image of the devill himself, and come as near unto him as my nature is capable. Oh curse this accursed thing, Sin, which hath so undermined thee, and resolve against it for the future, as we do against lesser evils, we decline such meats as threaten partiall misery. This rots my teeth, that hurts my eyes, this distempers my liver, that my stomach, therefore I must forbear. Oh fear that sin that destroys eye, and hand, and head, the whole body, the whole soul, the whole man. And now bethink thy self of a recovery as decay'd men do; lye not *whining* under losses, as *Jacobs* sons in their wants, much lesse *run* to base, sharking courses, as broken chapmen do; But bustle and bestir thy self, bethink thy self, Is there no help? is it not *possible* to raise my self again? yes, there is hope and help, the Lord Christ, the second *Adam* comes with the Image of God upon him, as a restorer of the breach, he is come to recover what was lost, to pay what was owing, to repaire our ruines, to recruit us again, he is able, he is willing to undertake us. Nay, the thing is done already, therefore I le to him, as once the bankrupts to *David*, I will confesse with the prodigall, I will beg for life, I will cast my self upon him, and close with him being offered as an husband, as the only way for decay'd fortunes, so shall I be *restored in bloud and repaired in mine estate*. Thus resolve, thus do, and cease not doing till thou find his *mark* upon thee, his *fruit* and *life* in thee: so shalt thou find more *life and happinesse in him*, then there was *death and misery* in the old *Adam*.

Use 4.
Blesse God for
the first estate:
and that little
which is left to
this day.

Lastly, learn to be thankfull for this first estate: close with all the Saints in that Song of theirs, *Rev. 4. ult. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, &c.* It is not little that we owe to God, for this *poor estate which yet is left us*; for these poor eyes, these lame limbes, these frail bodyes, these sick souls, which we labour with every day; We are much bound to him, for the *meanest* fare, for the least bit of *coursest* bread, the least sip of *thinnest* drink, and must confesse with *Jacob* that we are *lesse then the least of all his now forfeited mercies*; what thanks then can we render for our first estate, which was every way full, free, glorious, whether we look upon soul or body, or place or state, or any thing appertaining thereto; nor is Gods goodnesse and bounty the *lesse*, because we have foolishly *squandered* it away. That greatens our folly and wickedness, yet no way lessens Gods largesse and kindnesse.

Object.

Object. But why did not God put us past danger and losse, but left it in our hands to lose?

Sol.

Sol. An ungracious question: so the unthrift talks when he hath outed himself of his patrimony, Why did my Father trust me? why did he not eniayle his

his land? There is no reasoning with such froward children, neither content full, nor fasting. A gracious heart must and will be thankfull, as for kind-
nesses intended, so much more bestowed, most of all for mercies restored in Christ,
who hath mended that first estate.

SECTION II.

Sinfull estate of man, as fallen.

ECCL. 7. ult.

[But they have sought out many Inventions.]

Hitherto we have seen that man was first good, and well stated; But doth he continue so? No, he was made good, but mutably good, and so of himself, he fell from God and himself; and so we passe to mans next estate, where we find the case is much altered with him.

He is not what he was, he was not what he is: but now there is a vast distance between himself and himself, betwixt this and that state. This the Point, and this the word plainly proves, *Rom. 3. 10. &c.* here are layd down two received truths. 1. *There's no goodnesse in any.* 2. They are altogether naught; But was it ever thus? No, they have gone out of the way, saith the Apostle, they have corrupted themselves, and that from their youth, *Gen. 8. 21.* They erre, and that from the wombe, *Psal. 58. 3.* Yea, from their conception, *Psal. 51. 5.* This better appears, if we may compare estates past and present: 1. Man was good, *Gen. 1. ult.* now bad, *Gen. 6. 5. & 12.* first he was strait as 'tis here, now perverse. *Gen. 17. 9.* first he bare Gods Image, now mans, *Gen. 5. 3.* first he was glorious, now filthy, *Job. 15. 16.* abominably filthy. And at this we can the lesse marvell, since his beginning, he comes under different hands; At first he was onely Gods workmanship, and then there was nothing in him but what was Gods, all was right as God is altogether pure: but since, he hath deserted God and betaken himself to those Inventions which himself hath hatch'd and Satan fomented, and hereby wrought two mischiefs at once. First, he hath made an hand of all his holinesse. Secondly, he hath made way to all evill, sin, horreur, shame, confusion, have seised upon all and rendered him most woefull, most hatefull; we need not more words to prove a change in him. Their dreams of old who fancied him to be bad from the beginning, either in whole or part, are not worth confutation, we have learned that the devils themselves were once good, but they kept not their station. Time will be better spent in searching into the Particulars of this change, as into the time when it was, the nature of it, the subject and extent of it, the cause of it, &c.

Doct. 2.
A sinfull
change in man
as now fallen.

And first for the time; we conclude all in two propositions.

1. The first act of mans will after his creation, was not the first sin and cause of this his change; we find Adam a while well employed, in receiving laws from his maker, in marking as it were, his cattle, in acting his calling, in accepting his Fathers choice of a wife, and thus far he was right. Nor are arguments of some Thomists against this, so cogent, that they need to stay us.

2. It's most reasonable to think that he quickly fell, (though not so soon) from his happy estate, because Satan was very subtil to take him at the advantage, before he was well settled, and experienced; and secondly, very active, fired with rage and envy. Because he is said to be a murderer from the beginning; or very near to it, which beginning must commence from man, not from himself.

Adde

1 Time of this
change.

Adde hereunto, that he had not so easily prevailed, if man had been *long* rooted, and so better enabled to have made stronger resistance; (for I make no doubt but *Adam* should have *grown* and improved himself by experience, as some wayes the second *Adam* did) but he took his time, whilst yet they were unexperienced, as is seen chiefly in *Eve*, who as yet knew not, as it seems, the nature of the Serpent: whereto we may adde this, that she, the same *Eve*, had conceived her first born without sin, had any considerable time been 'twixt their creation and fall. But I will not be too peremptory in things more disputable and lesse important.

2. Nature of this change.
1. Negatively.

For the second, the *nature* of this change. Thus we state it. First, the change was not in *Essentials*, for such cannot be separated from the thing, without its dissolution: but man was for *substance*, the same man before and after his change: Christ was essentially man, though far from sin. So shall we be in heaven. Therefore if this were the error of *Illyricus*, it were an error sufficiently gross. We read, that God made *substances*, he made no *sins*. Secondly, it was not in *Supernaturals* onely, for *naturals* also are abated and eclipsed in him, neither was his *Originall righteousness* altogether supernaturall at that time; we may call that (properly enough) *naturall* which is common to the *whole species*, to all mankind, and passeth along in a way of generation, though we cannot expresse how. But then the objection is.

Object.

If righteousness be any way naturall, then that ceasing, man should also cease to be man.

Sol.

The argument will not follow, because *naturals* do admit of *degrees*: sight is naturall, speech naturall, &c. yet a blind or dumbe man, is yet a man; we may safely say, that righteousness was as naturall, as sin is preternaturall: and we mean no more but that Justice was then as naturall, as now sin is. Sin is either naturall or preternaturall, (if you will so call it:) we speak of man in this case *Morally* not *Physically* considered, and heed not what *Aristotle* will call him, but what God saith of him. This for the negative.

2. Positively.

Now positively, we say that this change is properly an alteration, consisting in *Qualities* and certain respects. Whereas man held a double correspondency with God, one *Relative*, as he stood in subjection to him, and a dependence upon him, as his maker, master, father, &c.

Another *Representative*, as he bare Gods Image, which he could not properly beare in a relation of Inferiority: he is now much varied and changed, in both these.

First, of a *subject*, he is become a *rebell*, of a son a traytour, of a friend an enemy, and stands now at defiance with God.

Secondly, whereas he earst much *favoured* and resembled God, now he is most *removed* from him, and opposite to him, of light he is become darknesse, as *Paul* expresseth it in the abstract: Semblably, we may say of wisdom he is become folly, of goodnesse, in a sense, sin it self, as the very Heathens use to expresse him. And here is the change, in a mans estate both personall and locall. Subjection is turned into Rebellion, Conformity into Difformity, and so into Deformity, and consequently, his happinesse into unhappinesse it self. Thus for the second Question. Followes the third touching the *Subject* and *Extent* of this change: and this we dispatch in three words.

3. Extent of this change.

First, *all* mankind is changed for the *worse*, and is warped aside.

Secondly, all of man, every particular both *power* and *part*, is now degenerated; The whole frame of his heart is corrupted. *Gen. 6.*

And lastly, *all men*, all alike, all involved, and suffer this unhappy change.

4. Cause of it.

The cause of this change. First, we exclude not God from any act, though from all sin.

Secondly, we excuse not Satan from the sin, though from some acts in it.

Thirdly, we lay the blame where the fault is, upon mans self. To enlarge these a little.

First,

from the power of sinning being a voluntary agent.

First, we exclude not a divine concurrence; Gods decree, permissive (as some speak) went upon it; and this, to say the least, we must needs say, unless we will say that God stood *Neutrall* in one of the *highest* works of providence, neither willing nor nilling it.

Secondly, Satan did so far concur as to bring a guilt upon himself, by tempting man. But the Word chargeth the sin upon mans self, they have *sought out*, so saith *Salomon*, so must we say. Though man would shift it from himself, and divide it betwixt God and Satan. But 'tis found upon him, and there we must leave it.

But how could this be (will some say) how could man so accomplish it, admit of sin?

Sol. The Text tells us, he *sought out* many inventions: and we must consider, First, that man was made out of *Nothing*, and therefore apt enough to return into his first principles, and more prone to *privations*, such as sin is, then to *positive* goods, when he is left to himself.

Secondly, he is a *compounded* creature, and therefore in and of himself *mutable*.

Thirdly, he is a *finite* creature, and borrows all from without, and of himself is subject to *deficiencies*, and so may sin.

Fourthly, he is a creature so *bounded* that he cannot see and do, and consider all things at once, and so may fall into *diversions* and excogitations.

I, and Fifthly, he is a *free* creature, and therefore may *act* or *suspend*, use or not use, his abilities at pleasure. But, it were better happily, leaving these disputes, to look up to God and admire with *Austin*, that things should be *against* his will, and yet not altogether *besides* it; and to bethink our selves how we may *rise*, rather than how we did *fall*. It sufficeth for the present, that we clear God as much as Papists or any others: at least we desire to do it; and if they can teach us how to speak better, and more for the vindication of Gods holiness, we shall thank them, mean while we mean as well as they, and speak as much for the vindication of Gods holiness as any *Bellarmino*, or *Arminius* of them all; we say, that God is no *morall* cause of sin, and *Physical* cause he cannot be: sin having only a cause *deficient*, but none *efficient*; we do not say that any precedent decree doth force the will or compell the man. Nor on the other side, do we say that the whole work of sin is only from man, nothing of it from Satan (as he reports, who usually is more modest) but this we do, we set the saddle on the right horse, and say as *Salomon* guides us, Man hath sought out many inventions. Do you understand what I have said, or shall I speak it yet more plainly? we yeeld a *concurrence* of many agents in mans change, but with a wide difference, as to the manner of their working.

First, for God; we must not conceive him to be only a *spectator*, in this high work of providence, we must acknowledge his *disposing* hand, his *ordering* hand, his *decreeing* hand, in leaving man to his own choice: but still without the least shadow of sin.

Secondly, for Satan; we must not excuse him, whom God curseth, he was certainly a *morall* cause of mans sin, and did his utmost to persuade.

Thirdly, for Mans self; we must speak *Salomons* language, who lays not the fault upon the devill, as no reason he should: for a *morall* cause hath no influence, at least no inforcing power upon the subject. Much lesse doth he lay it upon God, who always seriously dissuades from sin, Physically infuseth no ill, nor withholds requisite strength. 'Tis true, flesh and blood will cavill and find this bastard sinne many fathers: but man is father and mother both, himself: so the Word speaks it, and *Adam* with all his skill could not shift it off from himself, though never so willing. I say in this case, as one said in another; In one and the same thing many causes may concur, but not to the same end, nor in the same thing.

1.

2.

Object.

Sol.

1.

2.

3.

4.

5.

Epist. lib. 2.
dist. 21.
sect. 11. &
dist. 3.

August. Ep. 43.

Now

Use 1.

Ever observe
this distinction
of a good
and bad estate.

Now this makes first for our information. God, you see here, teacheth us a double estate; learn we both: God sets a bound and distinction: thus farre goes his work; here begins ours: Now we must keep asunder what he so distinctly severed, the rather because a confusion here is in it self most hurtfull; and by many most industriously endeavoured: Oh how do wits sweat to trouble these waters! to this end, that we should not see our own faces, nor discern which is which. Hence those uncouth conclusions in both estates. In the first, *There is no such thing as Original Righteousnes*, no such Image of God as we fancy, say the Socinians; Next, *there is such a thing*, say Papists, *but it was not natural*; it was to man but as cloathes and trappings to the body, as if man should not have been born in this spirituall armour, as some spake of Giants for other armour; but come into the world as naked of Grace, as a horse doth of a Saddle, &c. till God from without do furnish him. And in the second estate, how infinitely do men fumble? First, *Originall sin that's, so many, a very dream*; There is no such thing: Secondly, yes, say others, *there is such a thing, but it is only imputed*: Nay, saith a third, *it's more then imputed*, but yet without the accessse of any positive malignity, 'tis a meer privation. Fourthly, that privation is rather penall then sinfull. Fifthly, if sinfull, yet not in all. Sixthly, if in all, yet is it the least sin, deserving privation of joy and blisse onely. Seventhly, in Saints it is gone, and so gone that we need not repent of it, nay, we ought not. In short, set aside some outward priveleges and accoutrements, man is where he was, changed onely in externals. Now what stronger proof of our declension? what a miserable thing is man become! who rather then he will be beholding to God for his first setting up; or to Christ for his supplied repaires and recruits; rather then he will acknowledge himself such a fool, such a beast to part with so faire an estate, cares not what he saith, or reports, as to Gods work or his own in either estate. Oh madness! were it not fit for us to say with Salomon, God made man upright, but man hath undone himself? Surely this were fit; but then thinks proud flesh, what will become of free will? what of merit? what of fulfilling the Law? what of all fleshly boasting and excellency? were this granted, then must God be justified; then must man be abased. But rather then God shall go away with all the credit, and man with all the shame, he will mingle heaven and earth, light and darknesse, and come to this, either he was never good, and that reflects upon God; or else is good still, and then might Christ have saved a labour; at least, much of his blood, if the Frier be right, who faith, that one scar of Christ could have redeemed all. Good my brethren, admit of light, of truths so fundamentall; know a change, acknowledge what it is, whence it is: It is from light to darknesse, from life to death, from wisdom to folly, from heaven to hell, from God to Satan. It is an *universall apostasie*, and it is from your selves, you were Adam, as the Text here tels you, legally, naturally considered, you can blame none but your selves, and none could change you, till your wills or minds did change. If as yet, you know not these things sufficiently, suffer the word of instruction, submit to Catechising, conferre with your teachers, peruse the principles of your faith and religion, or, if already you do know these things, freely acknowledge them, justify wisdom and truth to the face of error, and to the teeth of pride.

Fervent.

Use 2.

Be humbled
mightily for
this fall into
sin.

Four great
causes for deep
humiliation.

In the second place, let us set upon that hard (but seasonable) work of humiliation. The poyson of Adams first pride, nay of Satans, sticks yet in our soules; and the truth is, had man the devils capacities, he would be as proud as the devill himself; and the least cause, and the more sin there is, the more proud still. Sin is a leaven that heaves and swels him, and when he is most sinfull, then least humble. And as it puts out his eyes, and hurts his understanding: so it corrupts his will. Of all things in this world, sinfull man loves not to come down; hee would still be in credit with himself, however the world goes. This being our nature, we must set more resolutely against it; and know that no one work better becomes our condition then the work of humiliation; and therefore we must
break

break through all impediments, and see what reason we have to pull down our selves.

First, we, (onely under painfull evils) we ought to stoop; but sin is *The evill*, even the evill of all evils; that which doth hurt every creature, and would, if it could, the Creator. Now this sin is found upon us, and should shame us as the thief, when taken in the manner.

Secondly, these sins are *many* and *mighty*, we have done as wickedly as we could. *Jer. 3.* had we had more room for more sin, we would have bid it welcome; mean while we are as full as we can hold, there's not one spare room, *Rom. 3.*

Thirdly, had we *but once* offended, one treason were unufferable; one sin would make a breach into *all order*, beauty, peace, reason, religion; and the whole creation. One sin had let in a legion of devils, a deluge of all miseries: But now we have *exceeded all bounds* and dimensions; there's neither number nor measure of our wickednesse.

Fourthly, *all this springs from our selves*; we spin all our poyson out of our own bowels, *Ef. 59. 4.* We may pretend occasions, inticements, enforcements: but when all's done, all these excuses will prove but so many accusations and aggravations: and therefore let us look homeward, and strike the right veine, begin where our sin began, at and in our selves, at the heart, at the spirit.

This must be our course in all our actings and failings; chiefly for the *first sin*; till a man comes to that, he is never truly humbled. Other sins are more private, partiall, and seem more pardonable, as issuing out of weaknesse, or ignorance or (at the most) of a will surprized and captivated; Oh but the first sinne which is known by the name of *originall sin*, was a strange sin whether the *Subject*, or *Object*, or *Ingredients*, or *Consequents* be considered.

First, for the *Subject*, it is the sin of *mankind*, never did all Subjects so conspire in a rebellion; secondly, of *all the man*, nothing is exempt.

Secondly, for the *Object*, it is the *breach* of the *whole Law*, whether ingraven or imposed, and of the *whole Covenant*, as *Hosea* expresseth it.

Thirdly, for the *Ingredients*, it's *every sin virtually*, and the *death* of every grace *meritoriously*.

Fourthly, for the *Consequences*; it *forfeits all goodnesse*, life, creation; and is an *in-let to all misery* and confusion. We have read of some who in their vast luxuriousnesse have cast away whole Lordships. Kingdomes at one throw, have drunk up thousands at one draught: but these were toys to *Adams* fact. His bloudinesse was horrid, who wish'd all *Rome* one head, that so he might dispatch it at one blow; But *Adam* passeth, who at one time and blow, beheaded *all mankind*, and slew at once all the soules and bodies that ever did, or ever shall descend of him.

Object. But you'l say, What's this to us?

Sol. We are *Adam*. The sin in speech, is if a man may so speak, specificall. And 'tis but an idle question amongst some wanton School-men, *Who sinned most*, *Adam* or *Eve*; and whether if *Eve* onely had sinned, we had been guilty and obnoxious. *The whole kind*, (saith good *Austin*) is obnoxious, and in this account *Adam* is *Eve*, and *Eve* is *Adam*, and every man is both. I mean it thus: That they must not here be *personally* considered, but as *parts* and representatives of mankind. God contracted with mankind, and mankind with God. Mankind made; mankind brake the Covenant. There's no precedency of sexes and persons in it, only in the manner and order of conveyance there is some. And so we fall upon the second thing in this sin, *viz. Habitual corruption*, which followes upon this unhappy act, and this is a Gulf fadomlesse, the dimensions whereof none can take but God, who is the just measure of himself, and of all things else. Men can take the altitude and latitude of vastest bodies; but the way of this sin, is like the Eagles in the aire, the ships in the Sea, its height is above all heights; its depth, breadth, and length beyond all our comprehension. *You shall be like God*, saith *Satan*; there is the *snare*, there is the design. *Like him?*

not

1.

2.

3.

4.

More cause to be humbled for the first sin, then all that follow.

Why? 1.

2.

3.

4.

Cleopatra.

Nero.

Object.
Sol.

Habitual corruption, the second part of the first sin.

not in nature, but in state and condition; *Absolute, Independent*: his will a law, his judgement a rule: and this poyson is in him still; every man hath a heart of a God in him, and is his own God, whilst he is in this estate, and at this passe he is, whilst he is but naturall. But this was but a *Gull*. What is the event? man is like not God but Satan, he is all flesh, all brutish, nay, *devilish*, saith the Apostle, he is a *devill* in and to himself; a devill to his brother, with that villain in *Bodin*, he would kill both soul and body, and send all the world to hell. He is a devill towards God, and hates him infinitely. The difference between the devill and him, lies onely in *degrees* and *capacities*; else there is nothing in us, in a morall sense, but what the devill likes, nothing in the devill but what we do or would like, if God did not bound us, and tye us up. Men have laboured, and that to good purpose, to set forth the particulars of this sin, but shall I tell you? man is so bred in it, and maimed by it, that he cannot well tell what to make of it, where it ends, what a man would be, or what he would think, say, or do, or wish if he were left to himself: we find enough for our humbling upon record, I, and in the *best Saints*. A man would have been bound for *David's* good behaviour, but *Jeremiah* hath told us, that *The heart of man is desperately wicked*. It is not indeed beyond *uncreated* mercy, and infinite power and wisdom: but it is beyond *all things else*. Truths and virtues have their limits, may be defined, discerned, confined; whether an angell can say, how farre originall sin may be extended in particulars, is more then I can tell. This I can tell, that we have cause to be humbled for this sin whilst we breath.

Quest.
Sol.

1.

1.

Quest. But wherein stands this work of humiliation?

Sol. I will tell you in few. First, in *Conviction*. Labour to be convinced, both by Law, and Gospell, of these things.

First, that thy sin and corruption is *unspeakable*, (as elsewhere I have shewed more largely) against all right and reason, all light and instruction; whereby at once thou hast made an hand of all grace, and hast given life to all sinne.

2.

Secondly, that this was *Thine own* sin, as hereafter I must speak. Thou must own it, and acknowledge an hand in all sin, as to the seeds of them; and in all miseries, as to the desert of them.

3.

ταλαιπωρή-
ουτε.

Secondly, to Conviction adde *Contrition*: be ashamed of thy self, tremble, blush, mourn, and as *James* phraseth it, *be miserable*. We grieve, and afflict our selves for *other mens* unkindnesses, and unreasonable behaviours: bleed under *thine own* sins and follies, and understand that none have done thee so much wrong, prejudice and disgrace, as thou hast done thy self, whilst thou hast thus ungraciously risen against thy God.

3.

Thirdly, to Contrition adde *Confession*. Clear God, clear his Law, clear all the Jury, that hath been empannelled against thee. Yea, clear both men and devils in comparison of thy self. Say, I am *The devill* to my self, mine is the sin, and the shame.

4.

Fourthly, to all the rest adde *Submission*. Accept of the chastisement of God, *Lev. 26*. Yeeld to his rebukes outwardly, to the lashes of conscience inwardly: tell conscience that he doth but his office; sit down by its checks, by the reproaches of enemies, by the reprooves of friends, and preachers, by all thy losses and crosses. Say, All is just, all is little. If the Lord throw me into hell it's just, if he spare me 'tis grace: *I will beare the wrath of the Lord, because I have sinned against him, Mic. 7. 9*.

Use 3.
How we may
undo this bad
bargain.

Object.

Sol.

Since we have made a foolish bargain, and changed for the worse, what shall we do next? is there no way to undo this bargain? That's the first question usually in such cases: and blessed be our God we may as yet go back.

Object. Oh! That I doubt is too good to be true. I had rather then all the world it were to do again.

Sol. That indeed is impossible, it is too late to call back yesterday: but not too late to improve our losses, and to salve all.

Quest.

Quest. Why, what must I do?

Sol. 1. Make thy self sensible whence thou art fallen, and fare as the man doth, who hath undone himself, and beggard his by foolish bargaines: he lookes upon his wife, and then sighs, lookes upon his boy, and shakes his head, looks upon his Girle, the water stands in his eyes; in short, he is ready to tear himself for his former folly. Do thou the same, do as the wife doth, who hath wilfully cast away her self, and lost her friends for an unthrif, that useth her like a beast, she could bite off her very fingers if that would untie the knot: mean while, she repents with all the veins in her heart, so do thou. Thou hast undone thy self, thy wife, thy childe: matcht thy self to a devill, without thy Fathers consent, who will use thee worse then a drudge, then a dogge: mourn for this.

Secondly, make to thy father as the childe doth when hee knowes not what to do. Truth it is, thou hast *unchilded* thy self, but thou hast not *unfathered* him, hee hath the Bowels of a father still, and may help thee, with honour enough.

Our children may do an act, which we neither can or may reverse or repair, not so Gods children: he may lawfully dissolve our covenants, which wee have no authority to make without his consent: hee may lawfully *forbid* the *banes*; and sue out our divorce betwixt us and Satan, annull that contract.

Object. But will he?

Sol. I tell thee a father will do much in such a case for a penitent childe, especially when he finds fraud and malice both, in the cheater. Therefore cry with *David*, *Lord seek thy lost sheep*; Lord dissolve my Covenants with death: mind him of a former covenant and precontract, as the Church doth; *Lord, we are thine, other Lords have no portion in us, no right over us.*

Thirdly, and above all. Fly to Christ, and so to God through him. Saints and Angels are but of the Presence chamber. The *great Favourite*, the Kings Son, who hath his heart and ear, he must speak for thee; I mean, Christ, whose errand it was to *dissolve the works of Satan*, and all contracts with him, to bring in a *New Covenant*, to *save what was lost*. It is his place and office, hee is the *Goel*, the next kinsman, he is the *second Adam*, and came purposely to reduce us to our primitive Image, state and liberties: and he can do it, *Rom. 5.* There is *more grace* and life in *him*, then there can be *losse* and sin in *Adam*: Hold that firmly: nay, hold three things, which I will speak in as few words, and so end this point.

First, that *none other can help thee*. None else can make that straight which is crooked, can speak or work life, but this quickning Spirit.

Secondly, *He can help thee*; he is able to save to the uttermost those that come to him.

Thirdly, *He will help thee*: he never yet put back any that came in truth to him; he will never undergo that reproach in *Israel*, *This is the man whose shoe was pluckt off*: he will never lose such an opportunity of evidencing his grace and power: for here is a work fit *only* for a God; namely, to make the world to go backward; to undo that which was so long since done; to enforce Satan to throw in thy bonds; to translate thee from a state of death and bondage, to a state of life and advantage: rest upon him, who was made for this work, and will settle thee, (if thou wilt beleve him, and be ruled by him) in a better state and tenure, then ever thou hadst in *Adam*; or couldst have, if an Angel were thy Father, or bound for thee. Christ alone is all-sufficient; there is not a second *Adam* besides him, neither needs there: If he *the Son* make thee *free*, thou art *free* indeed; If he the Son become thy surety. The first *Adam*, was not more able to destroy thee, then he is to restore and secure. There stay thy self. And there's an end of this point.

Quest.
Sol. 1.

2.

Object.
Sol.

3.

Rom. 5. 20.

1.

2.

3.

John 8. 36.

SECTION III. Mans fin was caused by himself.

ECCLES. 7. ult.

[But *THEY* have sought out, &c.]

Doct. 3.
Mans fin is
from mans self.

Cleared by his
threefold
estate.

1.

2.
V. Prov. 19. 3.

Gen. 8.

Jude 13.

Jer. 7.

Job 5. 7.

*Mat. 7. 21.

Rom. 3. 13

3.

Rom. 7. 24.

Col. 3. 5.

Jam. 1. 14. and

4. 1.

Reas. 1.

Reas. 2.

YOU hear how strangely man is altered. We proceed to the cause of this his change. Who is in fault? not God; he made man *upright*: But man himself. *They* have sought out, &c. The point is open.

That *mans fin is from mans self*. Man is the cause of his own naughtinesse; the Author of his own fin and undoing, although not of every particular in it. *Salomon* is positive, and makes a just distribution: Mans fin is either from *God*, or from *himself*; not from the former, *God*: Therefore from the latter, himself; nay, himself is a free cause of his own change: it is an act of his own choyce. Whose? Mans, and that at large: not this, or that man, but *man*, all men sought out fin, all fin, all inventions and wayes of sinning. Summe up all, and the result will be, that all the sins of man issue from mans self. This will appear, if you consider him in his threefold estate.

First, look upon him at *First*. *God* put *no ill principle* into him; no creature had any *compulsive power* over him; he had a *true* (though not Independent) *Sovereignty* over his own actions. He mought have stood, but he chose otherwise. No man can speak it more plainly then *Salomon* doth; which shall save us the labour of further proof, though further testimony of *God*, and conscience might be added, attesting this truth.

Secondly, look upon man in *his sinfull estate*. And so fin flowes from him as naturally as waters from a fountain, *Jer. 6. 7.* as sparkles from a furnace, *Job 5. 7.*

* *From within, out of the heart of men proceed evill thoughts*, *Mark 7. 21.* And these evill thoughts bedded there, beget *adulteries, fornication, murders, &c.* what not? he is a sink, a very Sepulchre, an open Sepulchre, and what can you expect thence but stenches? *Rom. 3. 13.*

Thirdly, *in his repaired estate*; Man hath still a *body* of fin, *Rom. 7.* consisting of many rotten *members*, *Col. 3.* From within he sends forth evill, so saith *James* more then once, *cap. 1. 14. cap. 4. 1.* So that as fin is *In* him, so still, you see, fin is resolved *Into* him; it issues from principles of his own; from his own darkned mind, defiled conscience, poysoned heart, and erroneous imagination.

And as *Divinity* doth find him guilty, and a *Felo de se*; so doth *Reason* too. For every *free Agent* is *Lord of his own actions*, and did he not work freely, he were not a voluntary workman. As things be in nature, so in operation. Did not man work *freely*, there were no place for *choyce* and option. *Naturall* agents are determined to *One*, as a stone descends onely: But *Voluntary*, such as man is, have a freedome of *choyce*.

Were not man master of his own actions he were not *capable of a law*. 'Tis absurd to lay lawes upon things which *work by instinct*; To restrain or command by law fire to heat, or not, is absurd. Nay, more; He would be *uncapable of good or bad*; as a stone is; and consequently *uncapable of reward or punishment*; nay, *uncapable of Christ*, and an Holy Ghost; which dwels not in stocks. In short; Deny this, and you must deny man to be *capable of law, of deliberation, of fin, of punishments*. A thousand such absurdities would follow, if man should

nor

not be the actor of morall things, yet objections are raised against all that is said.

First against *Salomons* distribution. *Datur tertium*; videlicet, the Devill.

Though the devill be a physical and working agent in his own *sphear*: yet to man he can be no immediate physical agent, but onely morall: He works not immediately upon the *understanding*, nor so as God doth; but upon the *passions* of the body, and images of the phantasie: All that he can do is, to *persuade*, incite, suggest, He cannot, without man, have any *Real influence*, unlesse man concur, not onely *passively* but *actively* too. True, he can bring poyson, as a thief stollen goods, and leave it with you, if you will receive it: he cannot *force* you to take it: for none hath any *Sovereignty* over man but God and himself. The devill may cōwork immediately and physically by the mediation of our passions and distempers: but not so, as to excuse, or exempt us. Therefore *Salomons* distribution is sufficient.

It is further objected against the threefold estate of man. Against the first thus.

1. It is inconceivable how man should sin of himself; Either God left him so, as that he was *necessitated* to the fall; and then God is involved, man cleared: Or else which way should sin come in? The devill could not *compell* him, you say; neither had he any *evil matter in himself*: he could not desire his own unhappinesse, and undoing, nor his own error &c.

God did not so leave him but that it was *possible* for him to stand: God gave him power and intrusted him with it. but God was not *bound* to *act* that power for him; That privilege we have now in the second *Adam*; where God works both the will and deed.

Secondly, Satan though he could not *compell*, yet might he *further* mans sin and guilt by representing objects.

Thirdly, for himself, though he had *nothing actually* ill in him, yet was he *mutable*, finite; and therefore must view things successively: he mought suspend his actions, as we said b. fore. The first sinne imaginable is *Independence* upon God and *cessation* from goodnesse; which was then in his power.

Object. But the Serpent beguiled them so, that our first parents sinned ignorantly.

Sol. He beguiled their *expectations* more then their judgement: there was error in their being beguiled, as in every sin: but that error was a *consequent* or *adjunct*, not the *cause* of the sin; *Aliud est peccare ignoranter; & ex ignorantia.* But the silencing answer must be, That *Adam* then saw his guilt, better then we can now. And the last day will clear it, *Rom. 2.* Till then we must say as *Salomon* here, and stop the mouth of iniquity with this; God made man upright, but they have &c.

For the second estate it is objected. Man is not now to be charged with sin, for first, he is *held* to do Satans will, *2 Tim. 2.*

Sol. True, but *willingly*: he sings in that cage.

Object. That dyscrasie now in him is *penall*, and he is *passive* in it.

Sol. Not so onely, it is not merely *penall*, but *visions* and *voluntary*: and he is *active*: sin is his food, his sleep, his life, as *Salomon* speaks.

Object. He cannot but sin, *Rom. 8. 7.* and *Peter* speaks of such, who cannot but sin, *2 Pet. 2. 14.*

Sol. This necessity comes not from any *outward cause*, but from an *inward principle*: 'tis voluntary, 'tis not imposed, but contracted.

Against the third estate it is objected; That a *sanctified man* cannot sin, *1 John 3. 9.* He that is born of God sinneth not.

Sol. That is not simply said: for the same Apostle assures us, *cap. 1. v. 8.* If we say we have no sin, we deceive our selves, &c. There is both *actuell* and *habitual* sin in all men: but the words are to be restrained to *matter* and *manner* of sinning; he cannot sin *some* sins: To death, in that degree. And he cannot sin with the *whole* man. There is a seed and a principle in him that resists, he cannot

Object.

1.

Sol.

Objections raised from mans first estate.

Sol.

1.

2.

3.

Object.

Rom. 2. 5.

Object. 2.

From mans second estate.

2 Tim. 2. 26

Sol.

Object.

Pro. 15. v. 14. & 4. 16.

Object.

Rom. 8. 7.

2 Pet. 2. 14

Sol.

Object. 3.

From mans third estate.

Joh. 3. 9.

Sol.

1 Joh. 1. 8.

Object.

Rom. 7. 20.

Sol.

1.

2.

Use 1.

Charge thy self
with sin, not o-
thers.

1 Sam. 15.

1.

Prov. 25. 26.

Jam. 4. 1.

1 Sam. 24. 13.

2.

Object.

Sol.

Job. 14.

3.

Object.

1.

cannot sin, that is, live in a *trade* of sin, as one enslaved to it.

Object. But Paul saith Rom. 7. Not I, but sin &c.

Sol. Paul speaks not *de principio Quod* but *Quo*: not of the Person but Principle.Secondly, it is not he, because the sin doth not *Redundare in personam*, in-
gage that, God not imputing it: else he denyes not sin to be *in* him, and sin
to flow from that body of sin in him; onely it is not *his* in regard of his *affe-
ction*, and Gods interpretation. The point then stands good; Man is the Author
of his own sin.Be informed, that is, get a judgement rightly sanctified, and informed touch-
ing this truth; man unsanctified, is all self: sin admits of no search or reflexion:
the proper effect of it, is either senselesness, hypocrisie, or impudency: The sin-
ner yeelds not the *fact*, till found upon him, yea even then he will not yeeld
himself (with *Saul*) to be in fault, he looks to earth, to hell, to heaven, and
will charge *all* sooner then *himself*.First, for *Earth*; that is nearest hand. Chide men for defects; it is long of
wife, minister, the word is hard, &c. Charge them with actual sin, it is long of
others, they would anger a Saint, make stones fall out, flesh and blood cannot
bear it; as times and men be, none can do otherwise. Thus sin pleads: but what
saith truth? Prov. 25. 26. *The righteous before the wicked is a troubled spring*:
Though he be a spring, yet when troubled, it is from his own mud: *Whence are
brawles*, saith James, *but from your own lusts*? Surely wickednesse proceeds from
the wicked: The Saints of old lived in *as bad times*, and had *as bad neighbours*;
yet never brake out into *our passions*: Christ, Paul, others were as badly en-
tertained; yet never swore, raged, &c.Again, for naturall corruption. How do men shift it off? *It is long of Adam*.
What can they help it? Thus hypocrisie speaks: but what is the truth? *Adam is
every man*: the whole species mankind was in that pair; and their act specificall:
so Salomon here: *They fought &c.* How can this be? *naturally* they and we are
one; *legally* we had one covenant, in the propagation there is a priority, in
the contraction of corruption none. So then: other men must not own our
faults: they may tempt, help forward sin: but till we concur, we are but *ob-
jects*, not *subjects*.

So say for Satan: As he is the great Accuser, so most accused.

The devill owed me a shame, and now he hath paid me.Ans. It is a sin to belye the devill; indeed he is stark naught in himself, and
towards all: but his sin, temptations, suggestions, cannot hurt thee *without thy
self*. Unlesse thou be tinder, he cannot strike fire in thee: thy sin is not the
lesse for his: therefore David though moved by Satan to number the people,
takes it upon himself. Rebellion is thy witchcraft; in witchcraft there is a con-
federacy; in this contract, the witch is not excused in consenting; though Sa-
tan be subtle, and malicious in propounding: so here, the truth is, if there were
neither man on earth, nor devill in hell, thou wouldst be poysonfull and naught
now: Therefore know thy self, Satan may hurt *himself* by tempting, *thee* he can-
not, *without thee*.And if the devill must not own our faults, must God? here mans sin is
truly devilish, when it flies upon God. *I am as God made me*, and I do my *kind*, it
is my *nature*, I am *ordained* to it &c. O blasphemy I can any evil come out of
heaven? darknesse from the Sunne? death from life? God is neither morall,
nor physicall cause of the evil of sin: Not the former: he perswades, com-
mands, allows none: but contrarily dissuades, forbids, disclaims it. Not the lat-
ter, he insuseth none: things work as they be: a good tree cannot bring forth
bad fruit.Object. Blasphemy objects. God is a *physicall cause* of sin, as appears by his acts
of *Counsell*: of Creation: and Providence.First, for acts of Counsell. God decrees all, and that's *infallibly*.

Sol.

Part I.

Blasphemy, to charge sin upon God.

17

Sol. What then? first, decrees do not *necessitate*: they have no violent operation; there is a decree upon things contingent, and most there.

Secondly, *Infallibility* and *Compulsion* are two things: There is an infallible decree passeth upon all we do: yet we do a thousand things freely.

Thirdly, decrees do not *over-bear* or *exclude* the will: but conclude it. If we see it not, let us say, I am blind, not God is bad.

Ob. Yea, but I am as God made me.

Answ. No saith our text, *God made man upright, &c.*

Object. But he could have prevented sin.

Answ. But he was not bound to it. Was it futable to our natures? A Prince can bind subjects hand and foot, and keep them from rising. Are these fit cords for reasonable creatures? the Question is not, whether God could have made man better, but whether he did make him bad: *Salomon* answereth, no.

Ob. Yea, but God presents objects, and occasions of sin; yea he hardens the heart, and blindes the mind, gives up to lusts; and in our doctrine, smites sin with sin.

Answ. True, and in *Pauls* doctrine too: we fear not to say, what God reports of himself. But how doth God all this? not by putting in badnesse, but by withholding goodnesse undue, by leaving man to himself, who would be left. Darknesse follows upon the Sunnes absence; but 'tis from Sublunaries, not the Sunne: God is so far from bearing all mans blame, that he hath no finger in it; Indeed *omne malum est in bono*; there is a mixture; and what good is, is Gods: what bad, ours. And what ever malice may say touching our Atheisme, making God worse then the Devill; I know that we mean as well in this as any, and speak as modestly, as any that quarrell us, touching this point. God then is no physcally cause of sin: he must therefore be either a morall cause or none: but that he is not.

Ob. He commanded the prophet, to be smitten: *Abraham* to sacrifice *Isaac*.

Sol. Hence it appears that God cannot sin because the *formale* of sin ceaseth upon his command: The prophet owed him his blood; *Isaac* his life: if he call for what he gave, it is no injustice, in *Arminius* his School.

Ob. But these things were against the law of nature.

Sol. Particular nature must yeeld to universall. It is not against nature to cut off an hand, when the whole requireth it.

Secondly, *God is above all law*: therefore it is no fault in him to command.

Thirdly, Gods will, and supreme prerogative is above our nature, and the lesse law must yeeld to the greater. Suppose a Justice sends a warrant for me, and at the same instant the King sends a Pursevant: It is no disobedience to the inferiour magistrate, to prefer the superiour, &c. Let God then be justified, and every man a lyar. 'Tis an horrible sin to father bastards upon the innocent: 'tis the highest blasphemy to charge God with the least sin: and therefore find out the right father.

Next when we are once humbled for what is past, let us now look forward, and see what is to be done; Surely if men will have sin prevented, and all well, they must begin where the disorder began, at *Themselves*: study themselves, and all is learned; keep themselves, and all is kept; conquer themselves, and all is won; blame themselves, and all is right. This concerns men in both estates: but till God convince men of sin, there is no dealing with unregenerate men: all that we can say to them, is this.

First, that they will awake, suffer themselves to be startled by the Law and Gospell, out of their dreames; and to have its perfect work upon them. Till when, they will not fall out with themselves, or own their own lusts.

Secondly, that they will stand up from the dead, save themselves from a dead Generation; beginning with themselves, as he said, Lord deliver me from that wicked man, my self.

Thirdly, that they will suffer themselves to be brought bed and all, to Christ,

Sol.
1 King. 12. 15.
24.

2.

3.

Object.

Sol.

Object.

Sol.

Object.
Exo. 9. 14.

Sol.

Subtrahendo,
disponendo, at
most, not eva-
cando.

Object.
1 King. 20.
Gen. 22.

Sol.

Object.

Sol.

1.

2.

3.

Use 2.

1.
Instruction to
unregenerate.

2.

Eph. 5. 4.

3.

Instruction to
the Saints.

Mar. 7. 21.

Psal. 51.

Rom. 8. 20

2 Pet. 1. 4.

Eph. 6. 12.
Col. 1.

Eph. 3. 16.

to the pool of *Bethesda*, till God shall enliven the means, and heale the spring, and so give life : this is all I can stay to speak to these.

But for others, we have more to say. Are things amisse with thee? *Physitian heale thy self*, and see thou be a true Physitian to thy self. Begin where he doth. The Physitian runs to the *cause* of sicknesse. First, is it from an *Inward* cause? or *Outward*: in the *non-naturalia*? aire? dyet? &c. Next if *Inward*, is it *Universal*? or *Locall*? Again: is it from the head, or liver, or whence? is it a *Plethora*? or quite contrary, an *Atrophie*? And when he hath found the grounds, then he works. First, Purgeth, and there begins with Catholicks, before Topicals; then applies to the most affected parts; after strengthens nature, &c. so here. Sick we be: what is the cause? *Outward*? as place, times, men, Satan? these indeed may forward the disease: but the core and root is within: *from within*, saith Christ, *Mar. 7. 21*. True, Satan injects? Nay, saith Christ, from within; from mans heart and spirit, *proceed evil thoughts* &c. So then: have we any bad thoughts? have we unclean lusts? have we any rising-revengefull, any injurious, any malicious crafty projects? any envious, proud, foolish, idle, unsettled, nay, hellish, blasphemous thoughts? These, *all these* come; from whom? not from *one man*, but *men*. So then, there being such a *plethora*, and redundancy, and superfluity of naughtinesse in the heart, here we must begin; purge the heart, wash the heart, the whole soul, (for poyson is in every part) with Catholick medicines; go to the sap, as *Psal. 51*. *David* observes his *naturall* Corruption as well as *particular* distempers of murder, and uncleannesse: This first done, then as any one part is more weakned, and affected, so accordingly applications must be made of Topicals. But first, the main frame and constitution must be amended before we meddle with Symptomicals; this the first. For 'tis not the *strength of Outwards* that spoyles us, but our *own weaknesse*: therefore the Saints begin here, *Job* indents with *himself*; *Agur* prays, that vanity, and lies may be removed from *him*, not from the *things*: men bring the vanity to the creatures, *Rom. 8*. and put lies upon them; They tell none. The world hath no power, but from us: the corruption is in our lusts, as the Apostle, speaks, *2 Pet. 1. 4*. *We* make them tempting, and Satan strong; whose strength is from our darknesse. Outward infection, must close with inward corruption, before it can distemper us: Therefore purge well, and that done fortifie grace, as Christ saith, *Hold possession* of your soules by patience, by grace. Thus *David* dealt with himself, and kept in his passions, and kept up his hope. Thus must we *strengthen* the inward man, *Eph. 3*. Victuall well before a Fight, as the souldier doth: We have also our warfare, and must get our weapons, and armour ready: The world hath strong allurements and stratagems; but they are laid in our lusts: strong discouragements, persecutions, and such like; but *their strength* is from *our basnesse*. Why do you fear, (saith our Saviour) Oh ye of *little faith*? The fear is not from the *greatnesse of the danger*, but from the *smallnesse of our faith*. Were faith strengthened, it would overcome the world, and be victorious. Think the same of the Prince of the world, Satan himself. 'Tis true; he is mighty, but mighty *through us*: were we strong in Christ, we were stronger then that strong one. It cannot be denied, but that the skirmish is for the time sharp, nay, sometimes there is a long siege, and we beleaguered: then we must do as souldiers do; repair breaches, and secure all passages, and stand upon our guard, more then at other times. If within there be any combustible matter, away with it, out with it; if any false, or suspected party, out with him; and that done victuall, fortifie, barracado, make our selves as impregnable as we can: for that is most certain, which before was hinted, *viz.* It is *our weaknesse*, not the *enemies strength* and power, that spoyles us. We might prosecute the comparison further, and call upon you to make sure the gates, and outworkes, to keep sentinell: but the main of all is, Take in Christ the Captain of the Lords Hosts; fight with his weapons, fight in his strength, swear fidelity to him, and ingage him in the fight, and victory is ever

on his side. To speak all in few; see whence all our misery came; namely, from our selves. Had we been true, hell it self could not have scal'd us; and there the cure must begin: Purge self, fear self, guard self, fortifie self, gage self. For the truth is; we are though not *all*, yet the *worst* tempters and devils to our selves. Ingage we our selves to Christ, and Christ to us, and there lies our safety: unlesse this be done, were we in Paradise with *Adam*, or in heaven with Satan, there were no more safety to us, then there was to them.

See here the infinite mercy of heaven towards us; God in Christ is that husband that will receive a *wilfull wife*, Jer. 3. 1. That shepherd, who gathers the *straying sheep*; not onely, when she is *driven away*, but *runs away* from him, Ezek. 34. That father, who when his prodigall runs from him, runs to meet him with a pardon. Loe! we gave up God in the plain field, preferr'd his enemy, gave him more credit then God; we *chose* sin, death, misery; it was matter of choyce; yea, our *seeking*; yea, we could not satisfie our selves with variety of wandrings. And when we had done God all the dishonour we could, we shewed not the least sorrow: rather flew out more against him, and all his; taking no course to do him right. In short; we could do nothing, we would do nothing, for Gods glory, and our own soules. Now what did God the while for us? he look'd after us, he pityed us, he took our parts against the enemy, he censured all that had any hand in our hurt, whether principall or accessory; and bought us again with dearest blood, and hath now given us a *better estate*, then ever we had, put us into a better *Adam*, set over us a better Guardian, given us better promises, better covenant, better security then before. Oh that we had hearts to see the height and depth of this love, the freeness and fulnesse of this gift! how shall we do to love God enough? to prize Christ enough? where be our capacities? our expressions? All that you can do is this.

First, Give your selves to God, sith you have nothing better.

And secondly, Do somewhat for his friends, for Christs members, since you can reach no higher: do not say, when they need thy help, They may thank themselves; They threw themselves into wants, and could not tell when they were well; let them for me drink as they have brewed. Oh! Remember, that *thou* hadst a better answer from God, follow his steps. Labour to humble them, and then shew them that mercy, which thy self hast received. Thou undidst thy self, and wouldst not take thy fathers counsell: yet God pityed thee. Oh: but these will never have done, they will be ever needy, ever craving, 'tis in vain to help, they cannot keep ought. Think the case thine own, prevent them as God hath thee: Give them by the week, lay it out thy self, be thou their purse-bearer, as Christ is thine. As for the rest, who see their folly, and are now willing to work, to submit, to amend; let the same bowels be in thee, which were in Christ, and so clear thine interest in him: And then,

Lastly, here is a word of comfort. Be it that my own folly, sin, pride, unbelief, hath cast me into straights: yet in that case, God helps *Fooles*, as *David* speaks, *Psal.* 107. and therefore I will to him with *David*, and acknowledge my folly and brutishnesse, and give unto him the glory of his Goodnesse. *Salvation is of him; We have destroyed our selves*, saith *Hosea*; but who saves? God in Christ; Death is ours, life is his: make him our *All*, and answer all with *Him*; mine is shame, and confusion of face, but all righteousness belongs to him; Own thine own, and let God have his own; Thine own is sin and misery, own that: And yet here *own but thine own*; nothing is ours, but what is *from us*, or *accepted by us*; Satan may lay his brats at our doores, but we need not open the doores for them; he may *inject*, and cast in sin: but if we *reject* it, 'tis his, not ours. Consent may make anothers sin mine, dissent may make mine, none of mine. And let this stay us; There may be use, I confesse, in some cases of distinguishing betwixt *Inbred* corruption, and *foreign* suggestions: but ordinarily it is sufficient to mark *how sin is entertained*, rather then *whence it ariseth*.

Thou

Use 3.
Gods mercy to
be admired.
Jer. 3. 1.
Ezek 34. 11. 12

1.
2.

4.
Comfort in the
midst of our
great folly.
Psal. 107. 17.
Psal. 3. ult.
Hof. 13. 9.

Thou wilt say happily, that Satan makes a very through-fair of thy heart, and will not be hedged out; but be thou still repairing the mounds, and call in Christ, to be thy surety; and he that prevented thee with mercy at the first unsought to, unthought of on thy part, will keep thee to the last, and crown his own graces, in his own time, with victory. Mean while never stick with Christ for any thing, to whom thou owest all, but sin and folly, which thou must call thine own only.

Conclude with a Caveat for humble walking with God continually. Sith the case is altered with us to our losse, let us bear our selves accordingly: 'tis hard to fall, and to bring down the heart to the estate: a man of noble birth can hardly forget his beginnings, and sit lower, but he must, he must cut his coat according to his cloth, and conform: so must we. It is with us as with *Samson*: now (said he) I'll shake my self as in former times: but poor *Samson* is not now the man, his wings are clipt, his hair cut, his strength lost, till God repair him; he must be now a captive, a bondslave. *Oh talk not presumptuously*, as he said: leave that to others, to dream of their innate principles, of their *semina* and *igniculi virtutis*, of the rectitude of their reason, virginity and freedom of their will, of their native good, of their hearts and meanings, of I know not what power, more then a passive capacity of good: let us know the case is altered with us: not presume as some who will not be old, but think to do now as they could in youth; but rather, with the Heathens *Samson*, have a fear of our selves and say, *At hi lacerti jam mortui sunt*, and keep a straighter watch: say, I have not the understanding that once I had, *Prov. 30.* and therefore must beg eye-salve, and be content with teaching: I have not the memory that I had, and therefore must be content with line upon line: and my conscience is not as it was, and therefore I must not build onely upon my self: mine eyes be not as they were, I must set a guard; my strength as it was, I must not hazard my self to temptation. Once ('tis true) I could have gone along with God, done all commanded, beleaved all propounded, performed duty without wearinesse, resisted temptation, &c. And therefore as an aged weakened body concludes, I must not go as I did, nor fare as I did, nor look upon my self as a young man, but be more sober and watchfull then heretofore; so here. I know now there dwells no good in me, neither can I do as I could have done: and therefore my rule and wisdom is; First, to humble and abase my self before God, and to bewaile my losses. Secondly, to deny my self, and fear my self in all. Thirdly, to make out for a repair: here is some difference. An old decayed body can have no hope of a recovery here, his hope is in the resurrection, but yet there's hope for us, this hope: First, go to our Father, and desire him to disannull our covenants with death. Secondly, to our Advocate to plead our cause, nay our Surety, nay our God, who was sent to repair us, to dissolve Satans workes, and by him we may be restored in blood, renewed in part now, at present have a surer title and tenure then in *Adam*, and hereafter a more glorious estate then *Adams* was, and shall finde our unhappy fall to prove our highest preferment.

SECTION IV.

Mans undoing is from his non-dependence on God.

ECCLES. 7. ult.

But they have sought out many inventions.

WE have seen the cause of mans fall, now more particularly, let us inquire into the steps thereof. How came man thus to ingulfe himself? First, he goes off from God; leaves his hold there, and betakes himself to himself.

Quantum miratus ab illo!

1 Sam. 2. 3.

Milo Croton.

self. Secondly, being once off, he *never comes on again*, but tangereth infinitely. These two Particulars comprise the whole story, and state of man fallen, from the first to the last, and conclude all the interpretations made of the words. He had *sought before*, and now what finds he? I was casting up my reckoning, saith Salomon, but I finde the reckoning past my skill. Numbers may be still multiplyed, and there's no end of mans devices; he *still, still busily and vigorously* (as the word in that Conjugation imports) projects more. The Points might be many. We first pitch upon this.

Mans undoing is from his non-dependence on God; trace him, and you will finde that his ruin first and last is from his Independence upon God. This first caused; secondly, continues; thirdly, consummates all his misery. Salomon implies all this.

First, man of good is become bad; what's the cause? he gave up God, and fell to his own wits.

Secondly, man is now desperately wicked; there is no sounding of him; what's the reason? he still continues and enlargeth his estrangement from God.

Thirdly, man is now the vainest of vanities: the very source and seat both of all vexations. The reason. He keeps off from God, and beats out himself, with his own inventions. So then view him either in the *entrance* of his unhappinesse, or in the *progresse*, or in the *close* of it. All is hence, that he goes out from God, and stands out to the last. His *turning* from God began his misery, his not *returning* to God perpetuates it. No wonder, if it be mans case now; it is the condition of all creatures; they all stand by a manutention. The strongest fall, if left to themselves; as wee see not onely in Adam, but in the Devils themselves. Nay, we find it in man now somewhat healed and regenerated. Though he hath an immortall principle in him, and a better guard about him, then ever he had, yet stands he no longer; then he holds dependence upon God: let him once step out from him, and stand High-lone; down he comes, and falls as soon into a Guzzel, as into another place. We see it, in blessed Abraham, David, Job: In all, at their best, and in their best. We might be infinite in proofes, but we wave them sith the thing is clear to Reason: for,

First, what is God whom man leaves, in this case? he is *all goodnesse*, all wisdom, strength, holinesse, comfort, life; not onely in himself, but to the creature. The joy of our joy, *Psal. 43. 4.* the life of our life, * the strength of our strength; lose him, and all is lost: Take away the sun, and where is light? the fountaine, and where is the stream? the root, and where's the tree? The head and heart, as it were, then what's any member? Obstruct his influence for a time, what's an Angell?

What is man? he lives not in himself; the procreant cause of his being is also the conservant, his *Esse & porro esse* is from God; his being, a meer dependency. Take him alone, and he hath no bottome of his own; but look how Christs humane nature had its subsistence from the Godhead, by personall union: so hath man, by a spirituall union and dependence, *Col. 1. 17.* Join him with all the creatures, and take in them to his succour, and they without God, are but so many nothings and cyphers; now put a thousand cyphers together, and adde nothing to nothing, what's the product *but nothing*? They must all say, Strength is not in me, help in me. Unlesse God hear the heavens, the heavens hear not us; and there's the same reason of all the rest.

Nay, thirdly, we say more. When man is once off from God, power, justice, all perfection in God is not onely removed from us, but is made against us; yea, all in our selves is then against us; wit, memory, strength, or whatsoever may promise most; yea, *all in every creature* is against us.

Every thing becomes not onely vanity, but vexation: not wind alone, but the East wind; a piercing, a wounding reed, as well as a broken reed.

Add to this, that Satan by Gods just hand for this Apostasie seifeth, as it were upon all strays, and empty houses, as it is in the Parable. If he can but

Doct. 2.
Mans undoing
is from his
non-dependence
on
God.

1.
2.
3.

Reas. 1.
Psal. 43. 4.
* Psal. 36. 9.

2.

Col. 1. 17.

3.

4.

Use 1.

Note the steps
of mans down-
fall.

a while part *Adam* and *Eve*, hee makes sad work, but much more, when he can sever God from man, because man would be of himself, and not lean upon God.

First, see the steps of mans downfall: he would needs be absolute the first day, a free-holder, and acknowledge no Supreme, at least would mend his tenure, and be free from all wardship, and homage, and so quickly outed himself of all. See secondly, our strange folly, whom long experience hath not yet made wise. Oh how impatient are wee still of any yoke! no bird so weary of his cage, no slave so weary of his bondage: no sooner bound Apprentices, but we must be made free, like the Prodigal, in the Parable, weary of his father, and must bee presently at his own finding, till he had fooled himself out of all. We may see our selves in Israel; they could not abide within Gods mounds. They would not trust to an *Uncertain Moses*, or *Unseen God*: they would have one in sight, in hand; they would not go to God for every penny, and live from hand to mouth every meale, they would be at their own finding and carving, have wells of their own, flesh of their own, bread of their own, they would not depend upon Gods *Provision*, of a Judge or Generall: they would have a King of their own. Just so it is with us in all passages of reliance and dependence. Men will not rest in Gods *Authority* and direction. They will *superadde* inventious of their own. They will have more words, then written words, Traditions, more Gospels then one, more Articles then twelve, more Precepts then ten, more Mediators; more Gods then one. They wil not rest in Gods truth and promises; take his securities and seales; but *adde* more. They will not rest in Gods *Wisdom* for time and particulars. They are all for the bird in hand, all for sense, nothing for faith. Thus they say in plain English, they will trust to themselves, not to God. So for the *Providence*, and point of protection. They dare not put themselves upon God: he is not strong enough, wise enough: they must shift for themselves, as sometimes *Abraham* and *David* did. And in point of *Provision* and maintenance, they say as the childe doth: Mother let me have all, be it meat, money, and what else you can name, in mine own hand, and in mine own keeping. Hence in *Matter of fact*, such schambling; men strain wits, conscience, all, to get all out of Gods hands into their own. Faith then no faith, If wit, if flattery, if back-biting, if lying, if hell it self will do it, they will have it, and say it was a good providence too, as *Zac. 11. 5*. Hence in *matter of faith*, God would be alone in the throne, one God; we upon that account, refuse him, as the Senate did Christ, because he would be All or None; we must have (would you thinke it?) thousands of Gods, as Israel; in every City, at least one; God would be acknowledged the fountain of all grace, *1 Pet. 5. 10*. Men will divide. *Nature* shall do somewhat: *Freewill* somewhat. *Some hand*, or voyce, they will have in Election, Vocation, Justification, Sanctification, Salvation. They will be *partners*. As they can do nothing without God, so God little without them. God would have us own all to him, depend upon him for the first, second, third, fourth, every grace; yeeld him the author and finisher, the Alpha and Omega of all. We trust to our own provisions, habits, gifts, and would prevaile by our own strength: In short; we would not be *confined* to his wisdom as *onely wise*, to his care, his meanes, his houres, and times: but will shark, anticipate, and either *contribute*, or *controll* his proceedings, and call this our wisdom. This the practise; now consider,

1.

First what a sin it is, thus to depose God: for deny *Providence* and deny *All*: and thus to deify our selves. For to be *independent*, is to be God. This is to be like Antichrist, lawlesse; like Satan, a Belialist, that is, *yoke-less*.

2,

Consider next, what a folly it is: we commit two absurdities at once, we forsake the fountain, for a broken cistern; we forsake the best comforts, and as *Jonah* saith, our own mercies; we leave Gods fire of direction, protection, and consolation, and walk by a worse light, our own sparks, as *Isaiah* speaks, and so atlast lye down in sorrow. 'Tis a thing, both *base Jer. 2. 12.* and *bitter v. 19.*

Jona 2. 8.

Isa. 50. ult.

Jer. 2. 12. & 19.

a certain forrunner of all misery and confusion. Alas ! if we will be thus *alone*, we must bear our *own sorrows*, care our own cares, lye under our own burdens, as Rebels must, when they withdraw allegiance, and cease to be under protection. Whilest we go along with God we live upon him, and lye under his protection : but if we will be alone, God leaves us to our selves, or sends us to our Idolls, as *Judges* 10. 13, 14. Think not this a small matter to go a *whoring* thus from God : 'twill cost a Saint dear ; God will break his carnall confidences, *Jer.* 2. ult. he will make *our Gods, our own rods* ; punish us and our Gods together, as once he did in *Egypt* ; see this and be wise.

Repent we of this our sacrilege, restore God to his Crown, give him the intire glory of his absolute power, wisdom, truth, all. Let him *alone* be wise, independent, and himself. All the strugling betwixt God and man, ever was about this point ; namely, *which* should rule, and *which* obey ; which direct, and which submit. Now do him and thy self right, give all to him, leave nothing to thy self, but obedience, which is the portion of Inferiours.

This is applicable to three sorts of men.

To those who went off with *Adam*, but are not yet come on again. Let these understand themselves : they stand guilty of an horrible treason till they return : they are outlawed and left naked of protection, of direction, of life, of safety, of all ; where they left God, they left all their happinesse, and their way is back again. Their ruine came by deserting God, and 'tis continued whilst a distance continues. Their work therefore is to return ; First, for Gods sake, who is their Lord and rightfull King, and whom they have infinitely offended. Were it but a brother that had ought against them, they should make to him, much more to God, as *Luke* 15. *Father I have sinned against heaven &c.* Secondly, for their own sakes ; whilst they run from God, they run from their own mercies and comforts, into a miserable maze ; there's no end of erring, the heart is restless. They are sure of nothing, but fear upon fear, till they come home to him. Being thus in hucksters hands, they still be cheated and vexed, and at the last, as they have lived without God, so they will dye without God, which is the height of misery ; for to be without him ; is to be worse then nothing.

Ob. Oh ! but we have God in his Ordinances, Word, Sacraments, &c.

Sol. 'Tis true, God offers him there : but we have him not till we *accept* him.

I, but we do that, we put all our trust in God, and expect all from him.

So we say, but if we do *wholly depend*, what means then so many inventions ? what the use of ill means ? what such adoring of Creatures ? so high thoughts when they smile, so base, when they frown ? so much fear when man, so little when God is offended ? 'Tis certain ; a naturall man is his own God ; he depends upon himself, his own wit, grace, friends, means, not upon God at all : and the Saints themselves depend but little ; did they wholly rest upon God, they would be glad to please, they would not sleep, till reconciled, as *Josephs* brethren ; They would be even and settled in their way. That indeed is Repentance, namely, the *change of your dependence*, when you abhor all that is your own, and put all upon God, do all to him, from him, and his principles : Here then is the first work, *To give up creatures* ; say : My bow, my horse, my money, nay, my prayers shall not save me. Salvation is of the Lord, not from the creatures ; these you may use as *servants*, but not as *Lords* ; amongst them you may trust some men, with a *moral* trust, but it must not amount to a Divine, for fear of that curse, *Jer.* 17. Iron heates not but from an heate put to it, the pen speaks no comfort, unlesse some hand guide it, some head prompt it : so think of all creatures ; they cannot so much as *think* of us, unlesse God mind them, much lesse *pity*, and help us, unlesse God give pity and help. He is the *God of all comfort* ; there we must have it, or no where ; unite to him, and close with him, and then thou art restored.

Oh ! but I doubt he will not receive me.

That's

Jud. 10. 13, 14.

Jer. 2. ult.

Use 2.
Repent, and let
God be all a-
gain.

Applied to
three sorts of
men.

I. *Sort.*

Luk. 15.

Object.
Sol.
Object.
Sol.

Jer. 17.

1 *Cor.* 1. 3.

Object.

Sol.

Object.

Jer. 3. 1, 2.

That's answered, in the Parable, *Luke 15.*

Oh! but I have stood out long, after Covenants, Sacraments &c.

That's answered, *Jer. 3. 1, 2. &c.*

Object no more: suspend thy comfort no longer by adjourning repentance; thou makest thy return hereby the *harder*; every step out of the way must be *unstepp'd* again.

2 Sort.

To such who are gone out from God the second time at least in part, these revolts prove *most dangerous* and *least pardonable*. Thou hast bin once, as it were, burnt in the hand already; fear the second time: thou hast tryed both estates, now tell me, which is the better? the snow of Lebanon; or dirty ditches? the waters of Siloah; or troublesome seas? Tell me whether all the worlds enjoyments be worth one hours communion with heaven: and when thou hast made use of thine own experience, lay down creatures; above all, lay down thy *self*. For there is nothing in us that can help us; in truth, nothing but what will hurt us, without God. We cannot so much as receive and enjoy comfort, so much as apprehend it, unlesse God give an apprehension; therefore deny self, and mortifie self. Say, I took my self for a God, but I am a devill: I thought my self wise, but I am a foole; I conceived my self safe, when I had a little grace in my own keeping; but I find that I can keep nothing; therefore henceforward I will depaire of my self, know no man after the flesh, have no confidence in flesh, but bid adieu to all fleshly hopes: and then plant thy self upon God, there is no other bound or bottome; *Every gift*, saith *James 1. 17.* *Every giving* of that gift; *The use*, continuance, apprehension, is all of him, he is that principle which communicates all. See nothing but emptinesse out of him, and fulnesse in him: therefore close with him by knowledge, by faith, by love: do nothing without him. trust not thy self in the least: take notice what a treacherous nature thou hast, how bent to backsliding, *Hos. 11. 7.* How far thou art sunk into it, and gone from thy self; how sweet God was once, and the creature now; how humble thou once wast, how disdain full now; how once troubled upon the least estrangement, and how now thou canst live without God, for a long time. And again take notice of thy speed: what thy *then* happinesse was, what thy now deadnesse. And so conclude with the Church, *Hos. 2.* I will return to my husband again, for then was it best with me.

Jani. 1. 17.

Hos. 11. 7.

Hos. 2. ult.

Object.

Sol.

1 Sam. 12.

Jer. 4.

Oh! but I am ashamed and afraid.

Answer, be neither ashamed or afraid of *doing justice*, of glorifying God. Think what *Samuel* said to revolting Israel, *1 Sam. 12.* Think what God saith to backsliding Judah, *Jer. 4.* Think of Christs errand, who came to recover straiers, and to save what was lost. Think of the Prodigalls entertainment, of our forgiving seventy times seven times in a day. Think of Gods practise with other backsliders, and beleve the prophets, whose work it is to bring thee back to God, as the expression is *2 Chron. 24.* And which is also the main of our repentance; and that is usually expressed by our returning to God, and it stands much what in the change of principles and dependence, as before was noted: Therefore here sit down, make God thy All, and depend upon him for first, second, third, every grace.

3 Sort.

1.

So much to the second sort, now to the third; and they are such as stand in tearmes of dependency, but too loosely. I have two words to say to these.

First, let them hold that dependency they have arrived at, as their life. Let not *wit* put them off from depending upon Gods directions; nor *pride*, from submitting to his Sovereignty; nor *unbelief*, from closing with his promises; nor any change of times, from their constant adherence. 'Tis, I confesse, a very hard thing to hold close to God, in extremities; when the affliction and the triall is great, then to clasp about God is difficult, as *David* and *Abraham* witness: and no whit easier in much peace and prosperity, as we see in the same *David*, *Hekiah* and others. In great divisions, it is a hard thing not to trample and to warp aside, as we see in *Peter Gal. 2.* We are cast upon *Trying times*, times of

An.

Antichrists rage : and then depending graces, as Faith, Patience, and the like, are most seasonable. *Rev. 14. 12.* Our care therefore must be to put off all self conceits, and hopes, and dependencies. We have in this case, but *too much* wit, strength, confidence of our own. But all our own must down : for so much as there is of our own in us, so much there is of misery and deceit. Therefore be nothing in thy self, nothing in any creature, nothing in any Ordinance abstracted from Christ : hang the whole soul upon him ; be no wiser then Christ, no holier, no stronger then Christ. Make an entire resignation, and let thy dependence be absolute and universall for all grace, all counsell, all comfort. There is no other bottome or subsistence.

Rev. 14. 12.

But when doth a man Depend upon God ? or what is it to Depend upon Christ ?

Quest.

First, to rest upon his word throughout in the precepts and promises.

Sol.

Secondly, to draw and derive all our strength from him.

1.

Thirdly, to expect all in his way ; and that is, in a subordination to his means, and in a community with his Church : for so he conveyes himself to each member. Cut the branch from the tree, or the member from the body, there's no life, no growth, *Ephes. 4.*

2.

3.

Fourthly, in all the meanes, use them, but trust him : take up the care of duty, leave to him the care of successe.

4.

Secondly, let them strain towards a further communion ; for the best of our hearts hang too loose from God as yet ; We are apt, with *David*, to look to the right hand, and to the left, and to be catching at every sprig. We look upon the world, as if it were as full of Gods, as the Roman Senate was said to be of Kings. We deifie every creature. Nay, the truth is, every man would be his own God, his own Christ, his own holy Ghost, and rather trust himself, then look out to God. This wickednesse must be resisted, and this must be our study, *To remove the creature further from us*, and to say still with *David*, *It's good for me to draw near to God* ; and conclude, that if it be best, to come nearer to him, it's best also to keep our selves with him, to do nothing without him : nay, if it were possible, not to breathe without him, as *Ignatius* somewhere.

2.

73. *Psal. ult.*

Lastly, see for thankfulness Gods unspeakable mercy to us, and that in many respects.

Use 3.

First, in that he would not lose us when we were loose from him, as men use to do ; let him go, say they, when a man will not trust them. If he would have put himself upon me, I would have stuck to him, and provided for him, but sith he will be of himself, let him shift for himself. Thus men ; but not so, God : though we would part with him as he will not lose us ; but seeks us out, and takes us off, from our own bottomes : and this, (were it but onely thus much) it were a great mercy, though it cost us some trouble. When a bone is out of place, it is a *favour to set it*, though it cannot be done *without pain*. Though God stop our way with thornes, yet if thereby he brings us home to himself, the mercy is great. And therefore look upon this as such, when God, as a father, takes home his bankrupts, takes all out of our hands, more then the duty of dependence, and will trust us neither with soul, nor body, nor estate, nor any thing else. This is one mercy.

1.

But secondly, there is more in it then so. God provides a new bottom ; creates, as it were, a new Tenure. Commits us to Christ, and Christ commends us back again to the Father, and both to the Holy Ghost sealing us ; and all make it their joint work to secure soul, body, estate, all, here and hereafter. This is glorious mercy, here's a blessed change, a secure estate. God ingageth for thy self, for thy seed, to all eternity : Interest thy self in him, and there's an end of all thy cares, feares, doubts, perplexities, *Psal. 94. 18, 19.*

2.



SECTION V.

Man loose from God is restless in his wayes.

ECCLES. 7. ult.

But they have sought out [MANY INVENTIONS.]

* Ratiocinia, saith Jun.
Questiones infinitas,
saith the Vulg.
Cogitationes vanas.
Vatab.

Computationes. Pagn.
Cogitationes. Montan.
Cogitationes magna-
tum, saith Lodo. de
Dieu.

Λογισμὸς πολλός.
Sept.
Πολυπραγμοσύνη.
Symmac.
Cogitationes alienas à
recto. saith Merc. &c.

* Doct. 5.
Man once
loose from
God, restless
in his wayes.

Erasmus, de
Jure belli &
pacis.

V. Varro in
Aug. de civit.
dei.

Jer. 2.

WE come now to the last point. They have sought out *many*, &c. [inventions] say we: and the inventions are not few, which are discovered in the rendring of the words, * רַשְׁבוֹנוֹת. Our own translation, being full enough, and sutable to the scope, we shall rest in that, and for the matter, take notice of mans *progress* in evill, when once he is off from God; he works himself out of [all, he hath his *devices*, hee hath *many* of them; hee seeks, and seeks again, and yet again even unto infinitnes. Whence we observe,

* That when a man is once *loose from God*, and left to himself, he becomes *restlesse* and *endlesse* in his *own wayes*. It fares with him, as with the Sea man, or wayfaring man; when once he hath lost his rule and directions, and is out of his own knowledge, he is, as it were, in a mist or maze, walks the round, now backward, now forward, now on this hand, now on that, still in motion, and that swift; but all to no purpose. It will not offend you, I hope, if I compare him to the Poor Spaniell, which hath lost his Master: he cries, and stands, he runs and stops, he smells and searcheth, now on this, now on that side the way; but knows not where he is, nor when to make end. It's much what so with man, Trace him from the first to the last, so soon as ever he went off from God, he began to rove into a world of devices: and herein worse then the spaniell, which runs to find his master, but man runs from him, as we see Adam hides himself, palliates and transferres his fault, patcheth up a poor covering, and is as busie, to no purpose, as his then parts and time would give. Passe from him to Cain his son; so soon as he went out from God; he became a Rover, and both himself, and his children fell to *inventions*, some whereof God hath turned to mans good. After that, Ambition came in, and then Oppression, and what ever else was naught, as a learned man discourseth. And all along, as the world was peopled; so shops and forges were increased. In the end *mans self* was multiplied within himself, in one you had a thousand. Gods were multiplied, for one there were thousands. Religions and worshipes were multiplied, for one Temple, they built many, as *Hosea* notes; for one *Jehovah*, Idols innumerable in every City, in every furrow, in every house, river, wood, place, Gods without number.

And for practicals, it were infinite to particularize; Men were as wicked, as they could tell how to be, as God complaines of his once people, *Jer. 2.*

Come down to the time of Christs Incarnation; how many religions were then in the world? how many inventions in the Church, brought in by Phaesces, Sadduces, Essenes, and I know not whom? since that, how many amongst Jewish Rabbines? how many amongst Heathenish Gentiles? still, still, still, as men declined from the truths of God, they added of their own; see it in the books of Scripture, in the Sacraments, in severall confessions and models of religion,

ligion, in worships, in Liturgies; How did they, who would be thought the chiefeſt Church-men, beat their braines about *new ceremonies* and formes: one Pope addes this, another that, and every one ſomething, till the Church was ſurcharged. What ſhould we ſpeak of Heresies, and uncouth opinions? how have the Catalogues ſwell'd in our hands? *Epiphanius* mentions ſome, *Auſtin* more, and after him, more and more in every Age. Nay, the Apoſtle in his time, ſpeaks of *endleſſe ſtrifes* and diſputes, of many ſpirits, of different doctrines, which ſince have ſwarm'd beyond all account. There is *invention upon invention*: inventions new to confirm the old: new *Additions*, and new *Editions*, and what not?

Now the Reaſons of theſe endleſſe Mazes and purſuits, are many.

God is the *Boundary* of all things; in him, and no where elſe, the ſoul finds reſt. There's light enough in him to fill the underſtanding: Goodneſſe enough to ſatiſſie the ſoul: Authority ſufficient to command the conſcience and the whole man.

And, ſecondly, man hath no *conſiſtence* of his own: that which is ſaid of fluid things, That they cannot bound themſelves, is true of Man.

Again, he is *too unruly* to be held in by any but God; no mounds but Gods mounds will hold them in.

Add to this, that he is now *made up of Ignorances*, errors, luſts; and though truths and virtues have their bounds, yet theſe have none.

Again, he is *reſtleſſe*, as the needle jogg'd aſide, till he facetu God: he finds all imperfect, that he deales in; and ſo muſt piece and patch up things as he can. He is made up of *buſie principles*, and the more buſie becauſe now diſtemper'd, and as it were feveriſh, and hence he runs like a Clock out of order; he is unweary'd in his own way and inventions, and is ſtill adding, as in *Mic. 6. Wherewithall ſhall we come before God? will rivers? will thouſands ſerve the turn?*

Yet further, he is *unſatiſſied* in all that he can do, like the ſwift dromedary, ſtill traſverſing her wayes, *Jer. 2. 23.* hurried up and down with guilt *Cain*-like, in the Land of *Nod*.

Befides all this, when he is empty of God, *Satan ſeiſeth* on him; acts him beyond himſelf; fills him with a ſpirit of fury, of giddineſſe, and all helliſh luſts, feares, objections, ſcruples, and ſuch like traſh, which multiply like ſo much vermine.

For Information; To what a paſſe man is now brought? he is blind, yet buſie like the Phrantick; then wiſeſt, when he is worſt of all: he muſt now be no leſſe then a God: he is able to make a God of his own, a worſhip of his own, a conſcience of his own, a Bible of his own; weary of nothing but of dependance and confinement. Never was bird wearier of a Cage then he of Gods mounds; then moſt impatient, when he is not left to himſelf. See it in all the paſſages of his life.

Fiſt, *In civill affaires*; he muſt have no ſuperiour: A ſervant in one year grows weary of that yoke; Marry he muſt, he muſt be of himſelf, elſe no bargain. The little apprentice before he hath worn out half his time, muſt buy his time, ſet up of himſelf: and thus it is, for the moſt part, with all inferiours, they are *weary of all Government*: like *Iſrael* of old. God himſelf could not pleaſe them; they muſt have another King.

Secondly, in the *ſpirituall regiment*; where ſhall you find a man almoſt that will ſubmit to any ſpirituall government? What ſhould I ſpeak of mens carriage towards their Paſtors in that relation? they wil not yeeld to God himſelf. For the purpoſe. God would ſtand Alone, and be ſole Commander, Saviour: Man would ſhare with him. God would be the *Only Law-giver*: Men would put in ſome what into his Lawes. God would be *Only* worſhipped: Men will not ſit down by this, but they will have ſome hand in all his diſpenſations. We ſee this every day both in *Doctrinals* and *Practicals*. In the fiſt; How do men ſweat to *divide* with God? If he bring *Grace*, they'l bring *will*. If he offer a

Reaſ. 1.

2.

3.

4.

5.

6.

7.

Uſe 1.
Admire and
bewaile this
reſtleſneſſe.

1. In civill af-
faires.

2. In ſpirituall.

match with his Son, they'll bring some portion. Whither tend all the points of Popery, Arminians, Socinians, Anabaptists, but to this, *To take us off* (in part at least) *from a dependency*? So in practicals; whether *work* or *wages* be considered, God would have us live by *faith*, that emptying grace; we are all for *sense*. He would have us be *beholding to Christ* for all; we will *warm our selves* with our *own sparks*. He would have us stand to his allowance and maintenance, we will *shark*, and shift for our selves, and fear that God will be to seek, if we did not help him out with our supplies. All this while, see what becomes of our wit, and how ill we provide for our selves. First, we forsake the fountain, and our own mercies. Secondly, we imbrace lyng vanities. Thirdly, we throw our selves into a world of perplexities: and lastly, pull upon our selves that curse of curses, to be left to our own counsels and inventions.

Use 2.
Double instruction.

I.
To Parents
for their children.

Of Instruction. Is man thus endlesse in his wandrings, when he is once left to himself? Then first, *pity your children*. They go astray from the wombe, and the longer they go in their own wayes, the more work, and misery do they create to themselves. You may think perhaps that wedlock will tame them, time and experience will teach them: but that's your error. The *longer they live*, the *more inventive* they will be, and full of crotchets. Stop them betimes, and be as mercifull to their soules, as you be to their bodies. If a limb be crooked, you will seek to straighten it, whilst it is tender. If a bone be broken, you will not say, Time will work it out: You'll rather say; Alas! the childe will be a cripple all his dayes; if he be not timely look'd to: Think the same for their soules; They are quite disjoynted; and their faces look the wrong way, do your best to set them right: at least bring them to Gods bone-setters, who may restore them. *Gal. 6.1.*

2.
To Parents for
themselves.

Psal. 119. 113.

Jud. 3.

Secondly, *your selves*; and the greatest mercy you can shew to your selves is, To go from your selves to God again. If a man will be ruled by his own reason, by his own conscience, or rather fancy, he shall never have done; he will work himself out of his own Geares, run himself quite off his own legges. Therefore say with *David*; *I hate all vain inventions*. They are all vain, and I have chosen thy statutes, O Lord. The way is plain, simple, even, if we would follow it, as God chalkes it out; *To us*, (saith the Apostle, in matters of faith) *there is but One God*, one Lord, one Master, one Law-giver, one faith, Once given to the Saints, once for all delivered in clearest Scriptures: Here stick, upon these plain principles, and decline inferences too farre fetcht in point of practise, the directions are very clear. *I write unto you*, saith *John*, *that you sin not*; we must plant that resolution in our hearts against all *purposed sins*; next, if we do sin besides purpose, make up the breach quickly. *We have*, saith he, *an advocate with the Father*. Go to him, follow his counsell, in recruiting our selves: give glory to God in a way of *Confession*; give right to man in a way of *Satisfaction*; and then for the future, *If yee know*, saith he, *that God is righteous*, then know too, *that every one that doth righteousness*, and none other, *is born of him*, 1 *John* 2. ult. Here's a plain way; now make no bouts, nor strain wit to find evasions. In matters of Doctrine; strive not to bring opinions to our lusts, and make the Word speak what sin would have it: make not Scriptures servants to our interests. So in matters of life and conversation; hold to the rule, *Sin not*, saith *John*. Spare inventions,

Object.

True: sin not, unlesse necessity dispenseth; but God will have mercy, not sacrifice; I must not sterve my self and my children. Sin not, true: if it be simply and intrinsically evill; but this that I do, is *not sin in me*, sin in this case. So in the case of repentance; nothing more plain. Repent, say the Prophets; Repent, saith Christ; Repent, say the Apostles. I acknowledge it, but *what is it to repent*? a man may be too legall and slavish. I'll to Christ, and what needs more? Say, I have offended my neighbour. If Christ forgive me, he must forgive me.

Sol.
Mat. 5. 23, 24.

No, saith Christ, you must, to your offended brother too, else approach not my Altar. Here stay, hear Christ, not wit; that will have twenty Pleas, It was

no wrong, It was but just, It is not against charity, Who can tel whether he be a Brother or no? or, whether in discretion this be the best way, all circumstances considered? So again: *We must be righteous as he is righteous*; We must do as we would be done by; that's the Royall Law: yeeld to this rule, which very Heathens have yeelded to; and cast not a mist before thine own eyes; make not thy self beleeeve, that thou would'st be so used thy self, onely because thou would'st have a license to abuse another.

It were infinite to prosecute all particulars. Beleeeve it; there will be no end of wandrings, of fears, doubts, thoughts, till we come in to God. If a man will beleeeve himself and give way to his own guides and principles, he will never be quiet: therefore give a flat deniall to them all; by name,

First, to *self-reasonings*. A man would run himself quite out of breath and become mad with reason, if he will exalt reason above God.

Secondly, to *unmortified lusts*. They will hurry a man into all precipices.

Thirdly, to a *scrupulous conscience*, which knowes no end or mean, till it hath wrought out it self, and wearyed the soul, as it befell a poor soul, whose name I conceale, who first made conscience (and that justly) of blessing food before received, and then yeelding to some scruples came to this. If I must blesse God for every meale, why not then for every *second course* or dish coming to the Table: and if so; why not then for every *bit* eaten, and every drop let down: and if I must do so in ease of meats and drinkes, why not in all other things whatsoever, and thus that poor soul made life it self a burden.

Fourthly, to *man's example* or authority, especially when it is countenanced with *seeming sanctity*. If a man make man his guide and his rule where shall he stay? or which man shall he follow? Rather follow true Guides: that is to say, Give up thy self to Christ with true light, 1 Pet. 2. 25. next, make use of thy present light, whether of nature, or of Grace: and next, shut not out any light offered, but receive all thankfully and humbly. Yet further: hold to the sure Rule of Scriptures, and there, first to the Fundamentals, to plain places, to the literall sense, where no incongruity will follow upon it: and for principles; make *neither more nor fewer* then the Word makes; onely be true to such: and for inferences and deductions, though they cannot be simply ejected, yet take heed they be not too farre fetch'd, or too much strained.

Lastly, if the case be so with us, that the further we depart from God the worse we be, and the more we divide like a river, when further from the Fountain, or like hayle shot, the further it goeth, the more it scattereth: Then blesse we God for calling us in, and giving a stop to these our wandrings.

Herein hee seales up a world of love; for first, when would we ever come in again of our selves? verily, as a rebell once gone out, is so farre from returning, unlesse pardon and grace fetch him in, as that he runs further and further, strengthens himself in his wickednesse, studies arguments to palliate his sin, and to maintain his cause against his Sovereign: so it is here; when would Adam, either father or son, have returned, unlesse God had laid hand on him? when would the lost groate or the lost sheep have found themselves, if God had not first found them? men may talk of works preparatory, of, I know not what, congruities, improvements of naturals, and such like wonders; but till God put forth his creating power, and hold forth his Golden Scepter, a wolf will as soon turn sheep; a Blackmore, faire; a devill a Saint; as sinfull Adam a convert. And therefore for this mercy, blesse God.

Yet this is not all. What a mercy is this that God takes us off from our minting and coyning new, that is, false money every day? our forge is ever going, and going the wrong way. We do not study to finde out new truths, new duties for practise, nor new faults, hypocrisies, backslidings, errors, for *humiliation*; but new opinions, forms, questions, wayes tending to strife and contention, to profanenesse, and loosenesse, so that *Africa* it self did not more abound with monsters, then we naturally do.

1.

2.

3.

4.

Use 3.

Blesse God who gives a stop to our wandrings.

1.

2.

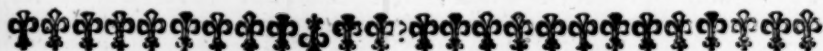
3.

Now herein Gods goodnesse is to be admired, that whilst we are hatching one unhappy brood or other, he is contriving our return and safety, and in his time takes us off by degrees from these principles of ours, wit, fancy, deluded conscience, lust, sense, and the like; which are sufficient to trouble our selves and all the world.

And in the third place, What a mercy is this that he meets with this our wilfulness and mounds us in? how many banks, and railles hath he set about us? Magistrates, and heires of restraint, (as they are tearmed) in the State. Pastours and Teachers in the Church. Parents and Masters in the family. Brethren and helpers in a community. And above all, settled us upon two never fayling foundations, Doctrinall, the Word truly translated, and soundly expounded to us; and Personall, the Lord Christ, who is made our Guardian, our Guide, our Prophet, our surety; who is so faithfull, that he will never faile us; so full, that in him our soules shall find ease and rest, and be secured from starting, if we will put our selves under his yoke, *Mat. 11.*

And now we are fallen upon the next estate of man, viz. his *Restoration* in the second *Adam*: and of this we shall say more, if God shall please to give health and opportunity. In the mean, we shall (if God inable) speak something in the generall, leaving the particulars touching Christs person, natures, offices to some other time, as we shall see cause and finde leasure.

An end of this Text in *Eccles. 7. ult.*



SECTION VI.

Saints by Christ are in a very happy estate.

ROM. VIII. I.

There is therefore now no condemnation to them which are in Christ Jesus, &c.—

WE have look'd upon man in a double estate: we have seen what he was in Gods hand, what in his own. Now we are to enquire what he is in Christs: These words will give us a generall hint thereof. Where Three things must be done, (if we do well.) First, the order; Secondly, the meaning; Thirdly, the use of the words must be found out. For the first, they come in by way of Inference, that's confess'd. But whence they are inferr'd, is the question.

Bellarmino, I remember, knits them to the 7th Chapter, especially to those words, [*Not I, but sin, &c.*] And his conceit is this. There the Apostle had proved lust, i. e. *residencies and dregges of Originall sin*, to be no sin, and here he concludes, Therefore there is no matter of condemnation in Saints. But this cannot stand. For, first, the conclusion is too wide for the premises, if they were true; since other sins may damne, though Originall sin did not. Secondly, the Premises and ground are not true. *Paul* doth not say, That concupiscence and the reliques of originall corruption are no sins; he saith the contrary, over and over in that Chapter, in so much as *Arminius* cannot beleieve, that what he saith, can agree with a sanctified estate. As for that verse, [*not I, &c.*] the

Apostle

Order of the words.

De amiss. grat. &c. l. 5. c. 7.

Apostle doth not dispute, whether there be sin or no in him, that he yeeldeth, but from what principle that sin comes; from a principle of flesh, not of grace. Let's set by this then. *Ames* knits these words to the fifth Chapter. Others to the seventh. Others, best of all, as I conceive, to the whole discourse foregoing. The Apostle having proved our Justification by grace, or faith, or Christ, which upon the matter come all to one, and taken off some objections, and absurdities in the 6th and 7th Chapters, which might at first sight seem thence to flow, he now like a good Artist sums up and infers the main conclusion; as if he had said. Now then since 'tis cleared that Christ is a root as well as *Adam*, and as full of life as he was of death, and puts forth this life effectually to free us from all manner of deaths; it hence followes, *Therefore there is no condemnation to them that be in Christ*. This the order and coherence.

Now for the words; what's meant, in the first place, by Condemnation? Here we divide again. The Popish sense is this, There is no matter condemnable, nothing worthy condemnation in Saints. This sense we cannot receive, for then it will follow that there is nothing worthy absolution and pardon in them: Then were they free from all sin, for sin, as sin, is deadly, c. 6. at least free from all mortall sin, which the state and story of *David*, *Salomon*, *Peter*, and thousands more do sufficiently confute. This therefore must not be it, What then? The word imports a condemnatory sentence, as *Mark* 10. 33. and elsewhere. There is none such abides the Saints, the law is discharged, and disarmed of its condemning power, as to Saints, they are removed from under it; the law borrowes its condemning strength from sin, and that's taken off as to the guilt and power of it; as the Apostle after speaks, *It is Christ*, saith he, *that justifies, who shall condemne?* so then the believing Saints are passed from death, they come not into condemnation. Some objections are made by the Jesuits against this interpretation. But 'tis not worth while to dwell long upon them.

First, This were to make the Apostle to speak absurdly. There is no condemnation, no hell to living Saints; who knows not this? whilst I see them upon earth, I am sure they are not actually condemned in hell.

Answer, the Saints, (notwithstanding this Jeer,) find it work enough to believe that they are not under the condemnatory sentence of the Law: and he mought, if he had pleased, see a wide difference betwixt Sentence and Execution.

I but, If Saints have sin, they must needs have guilt, and that merits damnation.

It doth so; therefore are they freed in Christ, and of grace not of merit.

I, but sin, and guilt, and punishment cannot be severed.

True, not for merit, yet they may in the execution; and if they be inseparable, why do they in their doctrine of humane satisfaction sever them?

I, but shall we impute falsehood to God? will he say there is no sin in Saints, when there is?

God doth not say there is no sin in them, no desert of death, that's their saying, God onely saith, that for Christs sake there is no execution or actual condemnation of them.

Why but then, what's the ground and reason that no condemnation passeth upon such, and of what extent and latitude is this proposition? reacheth it to all under the Gospell, since the covenant of Grace?

To all in Christ, to all as are in him, as once they were in *Adam*; that is to say, to all that are branches of him, and members of that body whereof Christ is head, and a principle of life: For to be in Christ, (to touch that by the way) is not onely to be united to Christ by knowledge, so that we be in the faith, and Christian Religion: but that we be incorporated into him, by faith and the spirit, united to him in love and life, so that we have our subsistence and dwelling in him, 1 *John* 3. ult. He that is thus in Christ is passed from death to life, he comes

Meaning of the words.

Object.

Sol.

Object.

Sol.

Object.

Sol.

Object.

Sol.

Object.

Sol.

comes not under a sentence condemnatory. *John* 3. 18. and 5. 24. he shall sit on the bench in the day of Judgement, not stand at the barre, there to be arraigned; but why all this, because they walk after the spirit? So indeed our Countryman *Stapleton* would have it, but that's against the whole discourse of the Apostle in the foregoing Chapters, & that were to confound Law, and Gospell. The Text doth not say, there is no condemnation, because they walk after the spirit; he meddles not now in the conclusion with the causes of Justification, those he handles elsewhere, some before, some after, but now he is upon the subjects, and persons justified, and tells us in this place, not why they are justified, but who they be, and how qualified; or if you will, the cause or ground of their freedome is upon this account, because they are one with Christ: the evidence and proof of this, because they live under a new guide or Law, walking not after the flesh, but the spirit. And thus for the words. Now the result hence is this.

Doct.
Saints by
Christ, are in a
very happy
estate.

Saints in Christ are in a very happy estate and condition. That's our Point, Our renewed estate is as good in Christ, as it was bad in Adam. It is not for nothing, that Saint Paul makes this his highest ambition to be all in Christ, and nothing out of him, *Phil.* 3. 9, 10. or this to be the highest honour and commendation to be styled *Saints in Christ*, *Phil.* 1. 1. *Brethren in Christ*, *Col.* 1. *Churches in Christ*, in his first and second Epistle to the *Thessalonians*. This the highest dignity, the best seniority; *They were*, saith Paul, *before me in Christ*, *Rom.* 16. 7. and 11. Our Saviour himself makes this the main of his Ministry. First, to call men to him; then, to perswade an abidance in him: and to this very end hath established an everlasting Ministry that thereby men might be called into the fellowship of Christ, *1 Cor.* 1. 9. Nay, and into the Glory of Christ, and his most glorious priviledges, *2 Thess.* 2. 14. Now that our condition is not more desperate out of Christ, then blessed in him, will further appear, if we consider this estate, either singly or in way of comparison. To begin with the latter.

1. In comparison
of others.

1.

First, *Adams* estate in innocency was (as we have heard) a very rich and glorious estate, he was heire of all the world, held all of God immediately, he was in the actual possession of all required Graces, and had in himself a power of perpetuating his estate in Fee simple upon himself and his for ever: a faire estate, but short of ours now. Adam had not the heir himself as we have, had not so near an union with God as we by Christ; he had a good Land-lord, but not a Father by marriage; nor had he that security and warrantise, against all pretenders and claimers that we have: he held God by the hand, but God holds us. To say nothing of another life in heaven, which whether Adam heard of, is more then we can tell.

2.

Secondly, the holy Angels in heaven, are doubtlesse in a very good condition, their estate is free, glorious, sure, yet ours in Christ our head, exceeds theirs. They are servants, we are members; they are the friends of the bride-groome, we the bride; they have their personall glory and life, but we the same for substance with Christs; *Joh.* 17. They are near to Christ in place and employment, but not so near as we, who are flesh of his flesh, and bone of his bone.

3.

Eph. 2. 6.

Thirdly, the Saints now in heaven, are in a blessed state, and for time, have gotten the start of us, yet for the substance of the matter, we have as good, as sure an estate as themselves; the difference lies in this, they are seised of it in person and in part, we in our proxy and head Christ, there we also sit, *Eph.* 2. neither shall they be perfected, till we come to them; now then to close this comparative consideration, if our estate in many things exceeds Adams, in some things the Angels, if for the main, we hold pace with the soules now in blisse, having the same both heire and inheritance, our estate is certainly good; Adams was good, the Angels better, the Saints best, and the Saints is ours for the substance of it.

4. In a single
consideration.

Secondly, This further appears if we survey the thing in it self, and look up-
on

on't it in the *causes* of it. Secondly, in the *subjects*, or possessors of it. Thirdly, in the *privileges*, and benefits of it.

For the first, it is an estate of Gods own making. We are, saith the Apostle, of God in Christ, 1 Cor. 1. 30. and for us is Christ, of God, made wisdom, righteousness, redemption, all. It pleased God out of the riches of Grace to take counsel with himself alone, how to make man, as happy, as man needed to be. And whereas before, though he had a vast estate, yet was he *wider then his estate*, and thereupon step'd over his bounds; he was pleased to resolve upon an *estate larger then man*, even his own estate, Glory, Joy so farre as communicable, and enters him upon that, even upon his Masters Joy, as it is in the Gospell; and *Glory*, as it is, 2 Thess. 2. And whereas man was not at first *himself*, but as they were once used to speak of such as were under Covert *without head*, God resolves now upon a head and Guardian, *Christ*, and the conclusion is, Christ should pay all and have all. Hereupon the Father gives the Son, the Son gives himself to purchase an estate, and to instate us in it. Now consider what price the Father set upon that his Son, the Son of his love, and thence inferres the greatness of the estate; for what loving Father will part, with the life shall I say? nay, with one limb of his childe for a whole world? why, Saints in Christ have such an estate as God was content to redeem with the blood of his Son; a precious purchase, and therefore a precious state. Consider also Christ and his worth. He looks upon the estate, when it was to be purchased; and when the matter was propounded to him, and surveyed by him, he was willing to *sell himself to his skin*, to his *soul* to compass it: now certainly, that state must be very glorious that hath God for its *founder*, God for its *purchaser*, God for its *price*.

For the subjects and heires of this estate, to speak them all in one, it is Christ mysticall. First, *Christ*, the heir apparent of all, the Kings *eldest*, the Kings *only son*. Secondly, Christians, that is, the Church in one body, the Kings *only Daughter*, upon whom this state is settled, by way of *Joynure* shall I say? or rather, *Dowry*: now when the King of Kings shall drive a match between his *only son*, who is heir of all, and his *only daughter* by adoption, (as the son by nature) as once he did between Adam and Eve, and settle both worlds upon them, as he did the first upon Adam, how can it be but that the estate will be very rich, and every way full? And that will appear yet further to you, if you consider the last things, *viz.* The *privileges* and properties thereof.

First, it is a *spirituall* estate, it lies not here in the *dirt*, as Adams first estate did, it lies in *light*, Acts 26. it is *undefiled*, as Peter speaks. And upon that account the more excellent, because it is so spirituall; for, of things, spirituals in their natures, are *best*, as most nearly approaching the *best* of all.

It is a *free* estate, a *created tenure* whereto none can pretend, free from all incumbrances, all forfeitures, decayes, impositions, endowed with all immunities: here is freedom from the Law, in its rigour, curse, irritation, sting; though it remain in its *directive*, and *corrective*, and *corrective* use, yet its *destructive* power is taken away; *there is no condemnation*, saith the Text. Freedom from wrath, Satan, sting of conscience; in a word, from all bondage. We were indeed formerly in a state of vassallage, but the Son makes us *free*, John 8.

Thirdly, it is a *full* estate: in Christ we are *complete*, Col. 2. Yea, with the Son God gives us all, Rom. 8. all things are ours, all persons ours, because Christ is ours, and Christ is God, 1 Cor. 3. ult.

It is a *firm* estate. All is everlasting, unchangeable, unmovable, unfading: all heires, joint heires, with Christ. If the state stand good to him, it will to us: *We shall speed as he* and the Father speed, Job. 17. Now the Son abides for ever, and the Daughter abides for ever, the estate dies to *neither*, and *neither* to other. We are heires as of the things *promised*, so of the *promises* themselves, Gal. 3. ult. *estate*, and *writings* are all made over to us: by Christ we have right to all, *in and with* Christ, we are in the *possession* of all, in his right, and in our

I.
For the causes
of it.

2 Thess. 2. 14.

2.
For the posses-
sors of it.

3.
For the privi-
leges.

I.
Acts 26. 23.
1 Pct. 1. 4.
2.

Joh. 8. 36.
3.
Col. 2. 10.
Rom. 8. 32.

4.

Reas.

2 Theff. 1. 12.

Luke 12. 32.

Use 1.

To be happy,
come to
Christ.

1.

2.

Heb. 7. 25.

Objct.

Sol.

Objct.

Sol.

Quest.

Answ.

name, *livery and seisin* are given and taken. Thus you see the state.

Now if you ask me a reason, why God hath settled such an estate upon *us*, *us* beggars, *us* bankrupts, *us* traytrours? I can give you none other then what the Apostle hath given me, 2 Theff. 1. the *motive* is, meer grace in God through Christ; the *end*, that Christ may be glorified in us his body, and the fulnesse of him, who is the fulnesse of all, Eph. 1. ult. and to be admired by us to all eternity. Or, if you will have it in Christs own words; It is the *Fathers* pleasure to give this estate, which is sometimes called an Inheritance, sometimes a Kingdome, a glorious kingdome, an heavenly kingdome; Gods kingdome; Christs kingdome; The Saints kingdome. We will say no more at present, though much more might be said touching the excellency of this estate in the immunities and prerogatives thereof. We come to Application.

For those who never yet clofed with Christ. these must be exhorted. as they love themselves, to come to him. For Motives. Consider, *First*, the *necessity* of so doing. Not onely in regard of *his* precept, Come to me, all ye that are heavy laden, &c. but in order to *themselves*; for, no Christ, no inheritance, Gal. 4. 28. Without Christ no life. They dye in their sins: he that hath, saith *John*, the Son, he hath life onely, he that hath not the Son, hath no life, 1 *Joh*. 5. 12. He is the Ark, without which there is nothing but death; he is the City of refuge; you dye, if you fly not thither. *Adam* leaves you under sin, sin calls for Justice, and Justice will persue you to the Gates of that City. Other remedy there is none, the *second Adam* was onely able to remove the hurtfulnesse of the *first*. There must be *Adam* for *Adam*, as there was serpent for serpent in the wilderness, covenant for covenant, grace for grace. I know some men talk of another passage discovered, and opened to heaven: But as *Paul* said in another case, though there be Gods many, and Lords many, yet to us there is but *one*: to *us* in the word; to *us* in this Hemisphere of the Gospel there is but *one way* made known, *one Lord*, *one Jesus*, *one living way*; and in this sense also *living* as well as in others, that it never dyeth or changeth. What secret wayes the Lord is pleased to betake himself unto, we are not to inquire into; our rule of faith is not Gods prerogative, but his will revealed in the word. Let us submit to this rule, and suffer our selves to be convinced by the Gospel, that there is nothing but sin, and guilt, and death, and slavery, and hell, out of Christ, but he alone is our life, our way, our truth. If we come to him, he *casts out* no man; if we come not, we *cast away* our selves.

Consider the *possibility* of recovering our selves, and our estate, if we come to him. Herein man in his lost estate is beyond Devils, Christ hath made him capable of Salvation. He came on purpose to recover him lost, to redeem him sold, and forfeited; and by the Gospel to bring again to light, what was banished and buried, to wit, life and immortality. That's his businesse, and hereunto he is all sufficient, perfectly able, as the Apostle saith, to save to the worlds end, all that come to him. There is no stay on his part, if any thing hinder, it is from us.

Oh, but we cannot come to him. When didst thou try? what means hast thou used? what prayers? or what paines hast thou been at? It is not want of *Can*, but want of *Will*, at least it is a *wilfull impotency*, as Christ layes the charge, You *will not* come to me, that you might have life, *Joh*. 5. 40. You *will not* faith he. there's the misery; you *will not* come that you may have life, I offer life to your dead soules, you *will not* receive it.

I, but I have not the power of willing.

Come to him that thou maist receive this power, he is a quickning spirit to soules, as well as bodies; and if thou unite to him, he will as easily raise thy soul out of the grave of sin, *Joh*. 5. 25. as he did the dead body, by the touch of the Prophets bones.

But how can I come to him?

Come to his ordinances, attend his mouth, yeeld to convictions of the word,
and

and in private propose good questions. This the woman of Samaria did, and this maist thou too. And if thou wilt suffer thy self to be drawn thus by these cords of love, Christ will in no wise cast thee off. For all that the Father giveth me, shall come to me, saith Christ, *Joh. 6. 37.* And for my part, I came to do my Fathers will, v. 38. And my Fathers will is this, that I should lose none, v. 39. but give life to all that so come, v. 40.

Consider the certainty of speeding if we do come; the estate is already purchased and settled, writings sealed, and proclamation made to all; Ho! every one that thirsteth come and drink freely. It was Christs very errand to bring us in again; he still employes his messengers, and invites us laying, *Come, all things are prepared.* He offers marriage with us upon easie termes; your foreskins will be dowry enough, as Saul said to his Son in law; therefore come and make no more doubts; I say to thee, as they said to the blind man, *Be of good comfort, arise, he calleth thee.* Cast away thy ragges as he did, and speed as he did, who immediately received sight, *Mark. 10. 49. &c.*

Oh but I fear he will not accept me. It is no small thing to be such a Kings Son in law.

Well, try as David did in his case, do as Abigail did with David himself, David woos her, she is sensible of her distance, and acknowledgeth her unworthynesse, but yet she followed the call, accepted the motion, and it proved a match.

I, but there is one thing sticks with me, had I like interest in Christ, as I had in Adam, I could promise to my self as much good from this Adam, as I have received hurt from the other. But now there lye shrewd blocks in my way, first, this doctrine of particular election doth much discourage me.

And why so, I pray? Is it not more comfortable to hear, that some shall certainly be saved, then that it is uncertain, whether any at all shall be saved: for thus runnes the doctrine, touching generall redemption, and generall (if you will speak contradiction) election, viz. Notwithstanding Christs death and price paid, salvation is suspended upon mans choice, and it is uncertain what choice he will make.

Object. Yea, but if we descend to particulars there is no particular word given out to me.

Sol. Neither is there any particular barre or caveat put in against thee, be thou Jew or Gentile, Bond or Free, Traytour or Felon, all is one in this case. There is no exception lies against thy nation, thy condition, thy person in particular. And as to that particular of Election, thou maist have far better assurance, that thou art elected, then that thou art not.

What's to be done then?

First, be sure of this, that there is nothing but sin and death, nothing at all of life, or righteousness out of Christ. None in thy good meanings, none in thy good nature, none in the meanes and ordinances of Christ abstracted from his Spirit, therefore lay down all thine own, all naturall righteousness, all legall, all personall, with all unrighteousnesse; so farre make use of the Law as to fire thee out of thy self, and all self-confidences, and that done look up to Christ,

In the second place, and close with his person, for so it must be in this marriage. There must be person to person, not person onely to the estate; and for thy further encouragement, take notice what the Gospell offers.

First, for the person saving, It is the Lord our righteousness. The great redeemer, the mighty deliverer, who comes Authorized out of Zion to turn away ungodlinesse from Jacob, *Rom. 11. 26.*

Secondly, for the parties delivered, (for we say no more as yet of the deliverer) Jesus Christ his Message is to the poor, to the broken hearted, to the captives, to the blind, to the bruised, to the most lost men, and to the greatest of sinners, *Luk. 4. 18.* So that if thou be lost enough, poor enough, bad

3.
El. 55.1.
Rev. 22. 17.

Object.

Sol.

Object.

Sol.

Object.

Sol.

Quest.
Answ. 11.

2.
Encourage-
ment to match
with Christ.

1.

2.

enough, deep enough in hell, the Saviour is sent to thee.

3.

Thirdly, for the meanes, where Christ offers himself, hee comes cloathed in an ordinance, in a promise, every promise is full of Christ, whole Christ, who is tendered to us in each Article, and Seal of the Covenant, and is indeed before-hand with us in Baptisme, which at least is as much as *Judah's Ring* and *Staffe*, though no arguments of *Thamars* goodnesse, yet evidences good against *Judah*.

4.

J. Lambert.

Fourthly, for the Tearmes, they are very free and gracious. First, let fall all other hopes, and cry with some Martyrs, *None but Christ*, no husband but Christ, no portion but Christ, none other Law-giver, Prophet, King, but Christ alone. Secondly, receive as sole, so whole Christ, to all intents, and purposes of Salvation. Make him thy ruling Christ, as well as thy redeeming Christ; he becomes author of Salvation to them that obey him, *Heb. 5. 9.* Give up thy self wholly to be ruled by him, take him for better and for worse, and the bargain is made. The estate passeth with the person, *our* broken estate falls to Christ, he stands engaged to all *our* debts, and *his* full estate becomes ours, all *his* privileges are made over to us, as were *Adams* incumbrances. Now then sith you are all for good estates, good tenures, clear titles, labour to be thus instated in Christs estate, and say as she, *Give me children or else I dye*, so Lord give me Christ or else I dye: and as *Abraham* once, What doth all this availe me, if I have no heir of mine own? so think thou, what will all the riches, and titles, and accommodations in the world availe me, if I have never a Christ? and this the first use.

Use 2.

Beleevers
should keep
close to Christ.

For such as are already come home to Christ; Keep you well whilst you are well, we smart yet for our first fall, though through grace there is some remedy provided against that; but take heed of a second, if wee fall from the second *Adam*, there's no more sacrifice, nor sacrificer, no new word of Salvation, no new Christ; God hath said, and done all that he meanes to do in order to Salvation by his Son, *Heb. 1. 1.* Hereupon it is, that our Saviour in the Gospel, and his Apostles in their Doctrines and Epistles, drive mainly at perseverance in the faith once given, and call thick upon us; for persisting therein, for standing fast, for standing out, for overcoming and continuing to the end, in this blessed estate of grace, wherein now we stand; and labour nothing more then to take us off, from all other Christs, Gospels, Doctrines, wayes, estates; it is the main drift of all or most of the Epistles. For well did they see that a continuance was as necessary as an entrance; they well knew our unsteadinesse and ficklenesse, and how licorish our nature is after novelties; nor were they ignorant of Satans wiles, of perilous times to come, and therefore have they given us so frequent, and so loud warnings. Now beloved seeing you know these things before-hand, beware that you be not drawn away from your own stedfastnes, *2 Pet. ult.* Rather grow in grace, and in the knowledge of Christ, and herein be so much the more serious, by how much the more busie the tempter and his agents be. Let me tell you all the Doctrines of later Editions drive mostly at this, to wrest you from this estate in Christ, and to create and establish another title and tenure. Hence those new wayes of happinesse without Christ. Hence the revivall of our crackt title in *Adam*, hence the deniall of Christs purchase, hence the addition of joynt purchasers with him, hence the adding of more strings to our bow, and the superadding of our righteousnesse to Christs *ad corroborandum*, yea and the depositing of all the evidences and assurances with our selves. Look to your standing, and be true to your colours, Christ hath bought you to himself, and hath listed you into his service, betray not his right, who will never, never, never, as he saith *Heb. 13.* desert you, if you flinch not from him: you know in whom you have beleevd, continue in the faith of Jesus, as you have been taught the truth in him. Abide in the communion of Christ, in the grace of Christ, in the power of Christ, find all your hopes, joyes, life, safety, and subsistence in him alone, fetch all your strength and

and life from him, nothing from any other, hold all of him, flye to no other title, ascribe all to him, and, in a word, owe to him, and to him onely, all wisdom, righteousness, sanctification, redemption, salvation: whole Christ, or no Christ.

Having secured our own estate in Christ, let's cast (in the next place) for our friends, especially *children*: Worldly men, who see no higher then the earth, will travell with their children, whilst they labour under an evill estate world-ward. If a childe be in depth or in prison, they wil put under some ragges, to pull out their *Jeremy* where he sticks. This is no more then they will do, nay, then we should all do, for an enemy; nay, for an enemies beast, *Exod. 23. 5.* Therefore as *Saul* bestirred himself for his countrey men, *Moses* for his, nay, *David* for his sheep, when invaded; so must we much more for children thus ingulphed, and the rather, because we have been instrumentall in their misery. In the Law, the slave was to have his liberty for his eye spoyled: We have put out the eyes of children, and must indeavour in way of recompense their liberty; and as in case of Justice, there was heretofore allotted eye for eye, tooth for tooth, &c. So now in mercy and justice both, we must labour to restore to our undone children eye for eye, hand for hand, soul and body, for body and soul. But how can this be done? however it speed, this must be our endeavour, and rest we must not, till we have done our utmost to repair their estates. This is the common and constant care of all Parents, to see their children settled somewhere in some estate, and the quieter, and fuller it is, the more the heart of Parents is satisfied: now 'tis certain, that there is no comfortable, no secure estate, till they come to be stated in Christ.

But they are so already, *Christians* they are so soon as Baptized.

Sol. *Sacramentally* they are so, and that should encourage us the more, because God is so farre before-hand with us and them: but we must not rest here; *Outward Baptisme*, is no more then was *outward Circumcision*, which was nothing without the *new creature*; when Christ is formed in thy children, when thou seest in them, the eye of Christ, the mouth, and heart of Christ, Christs Image drawn quite over them, then are they safe and thou happy; till then thy feares and cares, (if thou hast either, for their soules) are endlesse, and all thy paines and cost, are lost upon them, if they be lost. But still the question is, what can I do to bring in children:

I cannot give grace?

Sol. Do? do what is incumbent upon thee to do.

First, bring them to Christ in the Ordinance of *Baptisme*, there mourn for that cursed condition, which thou hast brought upon them: pray that God would baptize them with *water* and the *Holy Ghost*.

Next, as they grow up, so teach them the *use of Baptisme*, and the nature of that Covenant, whereof that is a seale.

At all times set them good copies and examples, and let instruction and correction be duly applyed; If thou place them abroad, have a care of settling them in good families, and under a good Ministry. This gives thee best hopes of Religions continuing in the family; And though possibly there may be an *Esau* amongst them, yet ordinarily some either in the first or next generation, prove good: however, this is the best service thou canst do to God, the best thanks thou canst return to Christ, the best work thou canst perform to the Church and Ministry, the greatest mercy thou canst shew to thy posterity, the wisest way thou canst take for thy self: so shalt thou engage their hearts more to thee, *Mal. ult.* so thou shalt more comfortably dye, when thou seest them thus placed *wish* and matched to, Christ. A poor man may possibly preferre his childe by a good match, none like to this of marrying them to Christ. Sith then a way not onely of *recovery* but of *preferment* is found out, be not wanting to God, to Christ, to the Publick, to your selves here, to your posterity hereafter; if they may be happy, leave them not miserable; if they may be

Use 3.

Get children into this good estate.

Exod. 23. 5.

Object.

Sol.

And how this may be done.

Quest.

Sol.

1.

2.

3.

Use 4.
Double instruction.

I.
Slight not so
great a privilege
in others.

found in Christ, leave them not in Satan, in hell.

If this state in Christ be so happy, when we are thus united to him by vocation, and hold communion with him through justification and sanctification, and receive perpetuall influence and supportance from him, then inferre hence two things.

Beware how we slight so great a privilege in others; Is any a *Saint* and member in Christ? acknowledge Christ in him, receive him though in some things differing from us, and in many things inferiour to us: have not the glorious faith of Christ in respect of persons. If Christ be not ashamed to call them Brethren, *Heb. 2.* If God be not ashamed to call them children, *Heb. 11. 16.* why should we bee coy of their acquaintance? Think the same of every faithfull Preacher. If Christ own him as his Embassadour, and gives him the title of *the Glory of Christ*, why should we slight any such, because of some differences or infirmities? I go further, If any Church or society of Christians be in Christ, why should not we look upon them as *Paul* did? Grace and peace, saith he, be unto the Churches at *Thessalonica* and elsewhere, which are in God the Father and in Christ the Saviour. Doubtlesse the Church of *Thessalonica*, and at *Corinth* had their blemishes, errors in some doctrinals, failings not a few in practicals, yet because they were Churches in Christ, the Apostle owens and honours them. The Churches of *Galatia* were much declined, yet *Paul* and the Brethren with him, look upon them as Churches of Christ. The seven Churches of *Asia* wanted no faults, and those of no ordinary alloy, yet are they *Golden Candlesticks* in Christs eye, and such as he conversed withall. And if so, why should we separate from them; or bring up an ill report of any of them?

Quest.

You will say happily that you meddle not with particular persons, you conceive hopefully of many that live amongst us: but the thing questioned is, about the state and constitution of our Churches, if that be *Antichristian*, what communion then with Christ?

Sol.

Brethren, if there be any amongst you, who are indeed tender, and fearfull in this case, I beseech you with all the mercy, mildenesse, and earnestnesse that I can, to lay aside all prejudice, and seriously to consider these things. First, what a grievous thing it is to misname, or misvalue any estate in Christ. Secondly, whether you dare say, that none of our Churches, or of like community be in Christ. Study I beseech you, what states a Saint or Church in Christ, and what nullifies or forfeits that state Try whether you cannot find some footsteps of Christ, some Seales of his Ministry amongst us, and if so, why may not that house and habitation please us that pleaseth him? why may not we dwell, where Christ is pleased to dwell? Object not, thousands of failings; the question is, whether we have a true being in Christ, and if he be amongst us as head, and root, why should not his be acknowledged members, and branches?

Quest.

But how can we partake with such, but we shall be partakers of their sins?

Sol.

How did Christ? he was daily in the Temple, and at Temple Services, amidst the Pharisees, and other Doctors, yet no way partaker of their errors and abuses: he inwardly distasted them, and outwardly discountenanced them; do thou the like, and then thy presence (being onely Locall, not Morall) doth not fetch thee within a guilt.

Quest.

Object. Oh but we have no power to censure and whip out offenders as Christ did.

Sol.

Consider first, whether any such power be due to us. Secondly, whether we may take it up of our selves. Thirdly, whether the abuses are such, & so malignant, as that they will warrant a forsaking of the assemblies. So long as Christ is there, what fear of being member of that body, which hath Christ for its head?

But the abuses are of so high a nature, as that there is no tolerating of them.

Ans.

Ans. That's an high charge : be sure of thy grounds, before thou layest such an aspersion upon a society which beares the face of a Church : in judging rashly thou maist possibly sin against the generation of the righteous, therefore consult, and consider, and then give sentence ; for clear it is, that as we must not partake in sin, nor joyn our selves to Harlots, so neither must we be more strict, and severe then Christ himself : therefore drive things to an issue, this or that Church so called, either is, or is not in Christ. If not in Christ, we have nothing to say for it, out of Christ, there is nothing but death and darknesse ; If in Christ, 'tis true it may be, there may be just cause of mourning, great need of reforming, but when we have done all that lies within our power and calling to do, whether then there be ground for a divorce and desertion, think thou of that : and think advisedly, lest thou *condemne* where Christ saith, *there is no condemnation.*

Secondly, let not this consolation seem small to us, that we are taken into such an estate. Say, though poor as to the world, say, a scorn of men, a slave to men, be thy estate as bad as Malice can make it, or Phansie conceive it, yet if thou be in Christ, thou art in a blessed condition. — Time will not now give, to spread before thee the particulars of this estate ; how *unworthy* thou wast of it, how *freely*, and yet how *dearly* it cost thy Redeemer, what an infinite gulph and distance there is betwixt thy former, and this renewed estate ; work these things upon thine own heart in private : say, once I was a *slave*, now *free* ; once *Satan*, now *God* ; once an *enemy*, now a *childe* ; once a *limbe of Adam*, worthy to be hanged up as a traytours quarters, now a *piece of Christ* ; once *curst*, now under *blessing* ; once for *hell*, now an heire of *heaven* ; once a *damned* creature, now there is *no condemnation* ; once death was terrible, the grave dreafull, but now in Christ, I am more then a Conqueror. To be *under Christ*, is a great privilege, he is the Tabernacle of many coverings to shelter us, and our hiding place ; but to be *in him*, to be made one spirit *with him*, is to be as high, and as safe as we can be, and therefore enjoy that privilege.

I, but how shall I know, that I am in Christ ?

The word tells thee, *He that is in Christ is a new creature*, old things are pass'd, the old man crucified, 2 *Cor.* 5. the old husband buried, *Rom.* 7. old lusts mortified, the old world dead to us and we to it, *Gal.* 2. and 5. Chapters, and we redeemed from our old conversation, 1 *Pet.* 1. 18. Our old guides and leaders cashiered, 1 *Pet.* 4. 2. *Eph.* 2. 2. — Secondly, *All things are become new*, a new mind, a new mind, a new understanding a new heart, a new nature throughout, a new *creation to all good works*, *Eph.* 2. 10. The Holy Ghost formes whole Christ in us, the minde of Christ, the heart of Christ, the tongue of Christ whole Christ ; we are under a new guide, the Spirit of God, (here *Rom.* 8. 2.) gives Lawes, we are led by the Spirit, and walk in that Spirit, *Gal.* 5. 'Tis true, the flesh sometimes transports, and commits a rape upon us, but the Spirit is the guide, and guardian of choice. — Thirdly, a new aime, and end in all, as Christ did not please himself, *Rom.* 15. 3. but sought the publick good, so is it with his members in their measure. Briefly, all is made new, new hopes, new joyes, new feares, new delights, new desires, all new, all eyeing Christ.

He that is in Christ, is a fruitfull branch, *Joh.* 15. Christ hath no uselesse member, every one doth its office, bears *fruit*, its *own* fruit, in its *own* season, and bears all *to Christ* : find thy self thus renewed, thus pruned and made fruitfull to an increase of fruitfulness, then we can tell thee that to thee there is no condemnation, no bondage, no curse, no hurt, no hell : nay, we can say more then so ; then all *persons* are thine, all *things* thine, all *times* thine, all *estates* thine, because Christ is thine, 1 *Cor.* 3. 22.

Object. But I have many objections against all this. *Sol.* like enough so ; the Apostle foresaw that, and hath prevented thee in this, and the foregoing Chapters : for instance. I am a *childe*, say'st thou, of *Adams*.

Sol. Thou art so by *nature*, but by the *grace* of Adoption in Christ thou art a *childe of God*.

Sol.

2.
Comfort to
them that are
in Christ.

And how this
may be known.

Quest.

Sol. 1.

2 *Cor.* 5. 17.
Rom. 7. ad prin-
cip.

Gal. 5. 25.

2.

Joh. 15. 5.

Object.

Sol.

Object.

Object.

Object. But I am a captive to sin.

Sol.

Sol. A captive of sin rather than to it: sin surpriseth thee, but sore against thy will: Thou cryest for help, *Oh wretched man! who will rescue me?*

Object.

Oh! but I have a world of sin.

Sol.

I, but *there is no condemnation*; that sin, saith *Paul*, is not thine, though in thee.

Object.

Oh! but I am compassed with mighty temptations, afflictions and the like.

Sol.

Yea, but *all shall work for thy good* in the close, and thou shalt find it so.

Object.

Oh! but I can do nothing well, not so much as pray, or begge for my self.

Sol.

I, but the Spirit of Christ, *helps our infirmities*, and utters it self, when we cannot utter our selves.

Object.

Oh! but I tremble at the accusations of Satan and conscience; at the thoughts of those terrible things to come, Death, Judgement, &c.

Sol.

Tis God, saith the *Apostle*, that justifieth, and who then shall condemne? it is Christ that appears for us, who dares appear against us? it is Christ that hath killed death, buryed the grave, cowed Satan, overcome all, and who then shall stand up against us?

Object.

But how shall I be able to hold out, when the assaylants are so fierce, the defendant so weak, when there are such variety of changes to passe through?

Sol.

The *Apostle* hath said all, *neither life, nor death, nor Angels, nor devils, nor persons, nor things present, or to come, nor height, nor depth, nor any creature one or other shall be ever able to separate us from Gods love, which is in our Christ and Lord.*

FINIS.



